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# THE HIGHLAND CHURCHMAN

MARCH, 1963







# The Highland Churchman

Publication of  
THE DIOCESE OF  
WESTERN NORTH CAROLINA

The Rt. Rev. M. George Henry  
Bishop

The Rev. J. Finley Cooper  
Editor

Bert Shipman  
Photography

Frank Hill  
Circulation Manager

Laura Chapman  
Copy Editor

## COVER GIRL

Giving another coin to her friend Shan in Taiwan is Lee Macatee, daughter of Dr. and Mrs. George Macatee, Jr., of Trinity Parish, Asheville. Lee is eight years old and a third grade student at Ira B. Jones School. Just a short time before our photographer, Bert Shipman, arrived, Lee was at her friend Sharon Pearce's house playing a grimy game of "Snake-in-the-gutter."

THE HIGHLAND CHURCHMAN is published monthly except January and July by the Department of Promotion of the Episcopal Diocese of Western North Carolina. Second class postage paid at Asheville, North Carolina. All manuscripts, drawings, photographs and new articles should be accompanied by a self-addressed envelope if return is desired. Subscription prices: Single copy, 10¢; one year, \$1.00. Change of address: The Post Office will not forward copies; so please give us at least one month's notice before changing your address. Preferably send address clipped from back copy, but always include both old and new addresses. Parishes are asked to send in names of new members each month. The Highland Churchman, Circulation Department, P. O. Box 5074, Asheville, N. C.

Two years ago the Highland Churchman underwent traumatic surgery. The resignation of Mr. Hart Schneider precipitated an evaluation of the purpose and design of the magazine. A monthly newsletter temporarily replaced the old five by eight inch magazine. It was during this period that Emily Schuber Carr was signed up to write a column now familiar to the readers of the Highland Churchman as *News Around the Diocese*. Having had experience working for an Asheville paper, Mrs. Carr was soon drafted into assuming further responsibilities. Her influence was strongly felt in the determination of the new format, and during this process her job became much more comprehensive. While officially entitled Copy Editor, she in effect became the Executive Editor. The biggest tribute to her untiring efforts in collecting, sifting and editing news for publication is the success of the present Highland Churchman.



Mrs. Eugene M. Carr

Unfortunately or otherwise Mrs. Carr is not only the mother of two children and an active communicant of Trinity Parish, Asheville, but also is involved in many Christian activities outside the confines of normal church business. Due to the pressure of these obligations she has felt it necessary to resign effective after this issue. It is with a sense of loss to the Churchman that we bid her adieu, but at the same time we anticipate her continuing contributions to the life of the diocese. Our deep gratitude goes with her for the splendid job she has done.

C. A. Z.

## NEW WITH THIS ISSUE . . .

*MEMBERS ONE OF ANOTHER* is an expanded version of the popular "News around the Diocese" column. The new layout makes it possible to include more news items and to use a larger number of pictures.

*THE BISHOP'S LETTER* replaces "The Bishop's Corner," and is meant to be a personal letter from our Bishop to each member of the Diocesan Family.

*THIS MONTH* is the answer to many requests for a calendar of Diocesan events and will be the regular feature on the back cover. New, too, is the mailing date of *The Highland Churchman*. Each month's issue will be mailed on the 20th of the preceding month so that you will receive the calendar before it is effective.

THE STAFF OF *THE HIGHLAND CHURCHMAN* hopes that you and your parish family will wish to send material to be included in our new features. Articles for *Members One of Another* may be sent to us at any time. Dates for *This Month* should be sent to us two months in advance.

*NEW STAFF MEMBERS* of our magazine are Laura Chapman and Bert Shipman. Laura is a graduate of St. Margaret's House in Berkeley, California, and is now a teacher in Asheville at the Plonk School of Creative Arts. Bert is a photographer at the *Asheville Citizen-Times*. We are glad that Mr. Frank H. Hill has found it possible to continue as our Circulation Manager.





## Missionary Education Resources

Missionary education is no more "for children only" than is Christmas. The Church's mission is every Christian's mission. Study of a particular missionary activity and participation in the Church School Missionary Offering is indeed a parish-wide concern—a "family affair." A new approach, called "unified parish program of missionary education," is being practiced throughout the Church.

Unified missionary education relates the study of missions to the lives of the people in the congregation and integrates mission study into the total program of the parish. Materials available for parish use are focused on a single theme, designed for the whole parish, and related to the other aspects of the life of the parish.

During 1963 the parishes and missions of Western North Carolina will be participating in two of the major mission study thrusts of the national Church, the unified parish program of missionary education and the annual Church School Missionary Offering. The theme of the mission study for 1963 is *The Christian Mission on the Rim of East Asia*. Korea, Okinawa, Taiwan and Hong Kong are four specific areas that make up this rim. The Missionary Offering will be used for special advance work on the island of Taiwan.

Samples of the materials promoting the *Church School Missionary Offering* have been mailed to the clergy along with order blanks. These materials include offering boxes in a new red and gold design, posters, phonograph records, coloring books, letter contest folders, youth offering folders and filmstrips. New, too, is a folder, *For Children Only?* written for adults, explaining why all ages should participate in the Offering.

Age-group study materials are *Children on Asia's Rim*, a portfolio of teaching pictures for children; *Precarious Moment*, a study guide for Episcopal Young Churchmen; and *On Asia's Rim*, the basic adult text. Also available is *No Certain Harbor*, a one-act play, and *Fun and Festival from the Rim of East Asia*, describing authentic games, festivals, songs, recipes and fashions.

All materials may be ordered through the National Council, 815 Second Avenue, New York 17, New York.







*New dining room and kitchen building for Patterson School: Hickory Hall.*

## Report From Happy Valley

### The Patterson School Development Fund

Two years ago Patterson School for Boys, the only church-owned preparatory school for boys in the state of North Carolina, began a Development Fund campaign. Founded in 1903 and located near Lenoir, the school is owned by the members of the Diocese of Western North Carolina and has a student body of 102 boys. In order to replace a condemned dormitory and to provide buildings for an enrollment of 150 boys, the school's Board of Directors hoped to secure pledges for at least \$330,000.00. Today, two years after the campaign was begun, \$144,000.00 has been pledged. Only a duplex house for the school chaplain and the director of admissions has been constructed.

Plans and specifications for the construction of two other buildings are complete. With confidence that additional funds will be pledged by the parishes and missions of the diocese, construction has begun on these buildings. A dining room and kitchen building will be known as Hickory Hall and a dormitory will be named George Wiese Hall. The need for both buildings is urgent. Students are now living in accommodations built for faculty members.

Because the cost of the new building will be \$182,000.00, the school's officials hope to secure additional pledges of \$38,000.00 in the immediate future. An examination of the Development Fund financial statement shows that a few congregations in the Diocese have over-subscribed their suggested goals and others have met their goals. However, many parishes and missions have not yet made substantial contributions toward the Development Fund of the Patterson School. The school's Board of Directors hope that vestries and congregations and individual members will find it possible to give support to the Patterson School, one of our largest and most promising institutions.

Members of the Board of Directors, elected at the Annual Convention of the Diocese, are the Rev. G. Mark Jenkins, Mr. A. B. Stoney, Mr. Donnell Van Noppen, Mrs. R. B. Campbell, Col. Robert Morgan, Mr. Charles Dobbins, The Rev. Frank E. McKenzie and Dr. Grimes Byerly.

Inquiries about the Development Fund and contributions should be addressed to Patterson School, Legerwood Station, Lenoir, North Carolina.





*New Dormitory under construction at Patterson School: The George Wiese Hall.*

## Patterson School Development Fund Report

### December 12, 1962

	Suggested Goal	Accepted Goal or Pledges Received	Cash Received
<b>ASHEVILLE DEANERY</b>			
All Soul's, Biltmore	\$16,018.00	\$ 3,829.07	\$2,299.47
Grace Memorial, Asheville	6,059.00	605.00	305.00
Redeemer, Craggy	1,059.00		
St. George's, W. Asheville	5,685.00	5,685.00	
St. John's, Haw Creek	1,236.00	1,236.00	180.00
St. Luke's, Chunn's Cove	994.00	10.00	10.00
St. Mary's, Asheville	5,145.00		
Trinity, Asheville	25,330.00	305.00	305.00
	<u>\$61,526.00</u>	<u>\$11,670.07</u>	<u>\$3,099.47</u>

<b>FRANKLIN DEANERY</b>			
Good Shepherd, Hayesville	\$ 280.00	\$	\$
Incarnation, Highlands	4,245.00	4,245.00	1,060.00
Messiah, Murphy	1,658.00	160.00	
St. Agnes', Franklin	2,422.00	50.00	50.00
*St. John's, Cartoogechaye	100.00	100.00	100.00
	<u>\$ 8,705.00</u>	<u>\$ 4,555.00</u>	<u>\$1,210.00</u>

<b>WAYNESVILLE DEANERY</b>			
Grace Church, Waynesville	\$ 6,569.00	\$ 5,405.00	\$2,956.86
St. Andrew's, Canton	3,901.00	100.00	80.00
*St. Francis', Cherokee	100.00	100.00	100.00
St. John's, Sylva	1,793.00		
St. Philip's, Brevard	5,793.00	34.00	34.00
	<u>\$18,156.00</u>	<u>\$ 5,639.00</u>	<u>\$3,170.86</u>

<b>LENOIR DEANERY</b>			
Ascension, Hickory	\$ 7,614.00	\$ 7,614.00	\$5,753.66
Chapel of Rest, Lenoir	1,000.00	3,204.00	1,840.00
Epiphany, Newton	3,996.00	3,996.00	
Holy Cross, Valle Crucis	375.00	1,125.00	288.50
St. James', Lenoir	6,374.00	6,374.00	
*St. Luke's, Boone	640.00	640.47	640.47
St. Mary's, Beaver Creek	346.00	346.00	
St. Mary's, Blowing Rock	2,691.00	2,691.00	
St. Paul's, Wilkesboro	3,119.00	3,119.00	776.19
	<u>\$26,155.00</u>	<u>\$29,119.97</u>	<u>\$9,298.82</u>

<b>MARION DEANERY</b>			
Grace Church, Morganton	\$ 9,381.00	\$ 9,381.00	\$5,470.63
Good Shepherd, Penland	35.00	10.00	10.00
St. James', Black Mountain	4,040.00	75.00	75.00
St. John's, Marion	5,129.00	447.50	163.50
St. Mary's, Quaker Meadows	640.00	277.00	127.00
Trinity, Spruce Pine	2,494.00		
*St. Paul's, Glen Alpine		13.72	13.72
	<u>\$21,719.00</u>	<u>\$10,204.22</u>	<u>\$5,859.85</u>

	Suggested Goal	Accepted Goal or Pledges Received	Cash Received
<b>SHELBY DEANERY</b>			
Our Saviour, Woodside	\$ 326.00	\$	\$
Redeemer, Shelby	3,256.00	200.00	75.00
St. Andrew's, Bessemer City	1,290.00	7.00	7.00
St. Andrew's, Mt. Holly	3,086.00		
St. Frances', Rutherfordton	6,298.00	582.00	368.00
St. Luke's, Lincolnton	4,338.00		
St. Mark's, Gastonia	12,210.00	2,441.94	2,133.00
Trinity, King's Mountain	935.00	240.00	90.00
	<u>\$31,739.00</u>	<u>\$ 3,470.94</u>	<u>\$2,673.60</u>

<b>HENDERSONVILLE DEANERY</b>			
Calvary, Fletcher	\$ 6,755.00	\$ 4,097.00	\$1,500.00
Holy Cross, Tryon	13,920.00	1,895.00	1,775.00
St. James', Hendersonville	10,200.00		
*St. John's, Flat Rock		5,001.62	5,001.62
*St. John's, Upward	311.00	311.00	311.00
St. Paul's, Edneyville	375.00		
Transfiguration, Bat Cave	2,894.00	1,255.50	707.50
Transfiguration, Saluda	749.00		
	<u>\$35,204.00</u>	<u>\$12,560.12</u>	<u>\$9,293.12</u>

Total suggested goal—\$203,204.00.

\*These congregations have completed their goals.

#### FINANCIAL SUMMARY

	Accepted Goal	Cash Received
Churches in Diocese	\$ 77,219.32	\$ 34,607.72
Advance Gifts—Churchmen	33,395.71	25,045.71
Hickory Industry	17,740.00	13,464.99
Lenoir Industry	21,458.50	15,813.48
Morganton Industry	2,210.00	1,335.00
Out-of-Diocese	21,135.00	19,004.00
	<u>\$173,158.53</u>	<u>\$109,270.90</u>
Interest of Certificates of Deposit		625.00
Total Cash Received		<u>109,895.90</u>
Total Expenditures—Campaign expense, duplex, surveying, Architect's fee for Dining Room, Kitchen and Dormitory		39,380.64
Cash on hand December 15, 1962		70,515.26
Unpaid pledges December 15, 1962	63,887.13	
Additional expected from Lenoir-Morganton area	10,000.00	73,887.13
Available or pledged		<u>144,402.39</u>
Balance needed		<u>38,274.61</u>
Contract and interest Dining Room and Dormitory		<u>\$182,677.00</u>



# Executive Council Highlights

The Executive Council of the Diocese of Western North Carolina met at In-the-Oaks on January 17th. The meeting was opened by Bishop Henry with a prayer, after which he welcomed the new members of the council: The Rev. John E. Taylor, the Rev. Gale D. Webbe, Mrs. Reuben Ford, Jr., The Rev. Robert E. Johnson and the Rev. Paul Chaplin.

The Bishop reported that the Episcopal Foundation of Western North Carolina has been granted a charter and that Mr. W. Clyde Rodgers of Gastonia is the first president with Mr. G. M. Kimball as the first treasurer of the newly formed foundation.

Bishop Henry reported that the new All Saints' Mission in Gastonia now has 41 communicants and 63 baptized persons. He reported that Appalachian School at Penland now has 18 students.

The highlight of the Bishop's address was that during 1962, 432 persons were presented for confirmation at 91 services. This is the largest number of persons confirmed within a year in the history of the Diocese.

The Rev. James Y. Perry, Executive Secretary of the Diocese, addressed the Council, giving them three insights he has gained during his four years of work



*The Trustees of the Diocese approved a loan of \$15,000.00 and a grant of \$5,000.00 for St. John's, Haw Creek. St. John's is building a new church at a cost of \$72,000.00. From left to right are Mr. J. G. Adams, Jr., Mr. V. Jordan Brown, Mr. Charles E. Waddell and Mr. David Felmet.*



*The Rev. Roland J. Whitmire, Jr., Chairman, presented the proposed budget of the Department of Missions. Included in their budget of \$45,216.60 is an item of \$1,000.00 to be offered to St. Matthias' Parish, Asheville, to assist them in securing a new rector.*

at the Diocesan level. The first of these was that no matter what the program, the key figure in its success is the local clergyman. Then Mr. Perry observed that "spiritual health manifests itself in a physical way." The third insight he stated was, "Clergy feel that they should be able to live in a different world from that of the layman." Here he cited pressures common to clergy and laymen alike which clergy seemed to feel were incongruous to their position.

Mr. G. M. Kimball, Chairman of the Department of Finance, reported that pledges in the amount of \$124,392.72 had been received from the parishes and missions for 1963. While this amount represented an increase of \$2,199.42 over 1962, it was apparent that this increase would not be enough to cover new obligations, which included an increase of \$4,258.00 in the amount requested by the National Council and \$2,500.00 toward the salary of the new marriage counselor. A motion was immediately passed that the amount requested by the National Council be accepted.

The meeting of these new obligations made it necessary to reduce the budget of each department of the diocese. A reduction of seven percent was necessary for a balanced budget. During the departmental meetings each department drew up budgets within the limits made necessary by the lower appropriations to each department for 1963. Toward the end of the meeting the Council voted that any additional funds which might be received in 1963 over and above the estimated income be applied to the salaries of the Bishop and the Executive Secretary to bring them up to last year's level.

A resolution from the Department of Institutions was passed by the Council: "We, the members of the Department of Institutions, recommend to the Board of Managers of the Appalachian School that they make a request of the Women of the Church, National and Diocesan, for financial aid from the United Thank Offering or any other funds available."



# Operating Budgets

As presented to Executive Council, In-The-Oaks,  
January 17, 1963.

## PROMOTION DEPARTMENT

The Highland Churchman .....	\$ 4,050.00
Dept. Expenses .....	135.00
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	\$ 4,185.00

## DEPARTMENT OF MISSIONS

Salaries .....	\$29,016.00
Travel .....	6,800.00
Car Replacement .....	3,900.00
Pensions .....	4,078.00
St. Matthias .....	1,000.00
Dept. Exp. ....	422.60
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	\$45,216.60

## DEPARTMENT OF INSTITUTIONS

In-The-Oaks .....	\$10,500.00
Patterson .....	3,000.00
Appalachian .....	1,500.00
Sewanee .....	100.00
St. Mary's .....	100.00
Kanuga .....	400.00
Chapel Hill .....	300.00
	<hr/>
	\$15,900.00
Surplus .....	3.00

## CHRISTIAN EDUCATION DEPARTMENT

	1962	1963
Conference & Dept. Expenses .....	\$ 600.00	\$ 200.00
College .....	1,000.00	900.00
Adult .....	200.00	200.00
Youth .....	500.00	680.00
Camp Henry .....	800.00	400.00
Church School .....	100.00	50.00
Audio-Visual .....	135.00	206.55
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	\$ 2,636.55	

## CHRISTIAN SOCIAL RELATIONS

Council Southern Mts. ....	\$ 25.00
Study Packet Materials .....	100.00
Speakers & Transportation .....	75.00
Conferences .....	50.00
Miscellaneous .....	29.00
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	\$ 279.00

## ADMINISTRATION

	1962	1963
Bishop's Salary .....	\$ 9,300.00	\$ 9,039.00
Pension Premium .....	1,627.50	1,578.30
Car Replacement .....	500.00	200.00
House Upkeep .....	600.00	200.00
Insurance .....	1,100.00	1,100.00
Travel .....	1,200.00	1,200.00
	<hr/>	<hr/>
	\$14,327.50	\$13,317.30
Diocesan Office .....	\$ 1,200.00	\$ 1,500.00
Secretary .....	1,237.50	2,500.00
Social Security .....		100.00
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	\$ 2,437.50	\$ 4,100.00
Executive. Asst. Salary .....	\$ 4,800.00	\$ 4,670.00
Pension .....	855.00	830.35
Car Replacement .....	500.00	200.00
Rent Allowance .....	900.00	900.00
Travel .....	1,000.00	1,000.00
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	\$ 8,055.00	\$ 7,600.35
Treasurer's Exp. ....	\$ 400.00	\$ 400.00
Conv. Secretary .....	250.00	250.00
Pension .....	37.50	37.50
Expense .....	50.00	50.00
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	\$ 737.50	\$ 737.50

## MISCELLANEOUS

Diocesan Journal .....	\$ 950.00	\$ 950.00
Del. to Gen. Conven. ....	900.00	
Clergy Insurance .....	7,200.00	7,500.00
Conv. & Committee Exp. ....	100.00	100.00
Deans' Expenses .....	350.00	350.00
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	\$ 9,500.00	\$ 8,900.00

Surplus .....

Total Administration .....

## 1963 BUDGET, DIOCESE OF WESTERN NORTH CAROLINA

	1962	1963
National Church .....	\$ 33,803.06	\$ 38,061.06
Administration .....	37,294.50	34,684.35
Department of Missions .....	48,620.00	45,216.60
Department of Christian Education ..	2,835.00	2,636.55
Department of Promotion .....	4,500.00	4,185.00
Department of		
Christian Social Relations .....	300.00	279.00
Department of Institutions .....	17,100.00	15,903.00
Marriage Counselor .....		2,500.00
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	\$144,452.56	\$143,465.56

1963 Pledges: \$124,392.72

1962 Pledges: \$122,193.30

1963 Trust Assets: \$ 19,700.00

1962 Trust Assets: \$ 19,500.00



At their department meeting the Department of Promotion was newly organized. Discussing a page in "Who Says What To Whom And How," a handbook for parish promotion committees published by the Department, are, left to right: Mrs. Reuben Ford of Lincolnton, Director of the Audio-Visual Division; Mrs. M. S. Wilson of Newton, Director of Exhibits Division; Webb Smalling of Asheville, Director of Radio and Television Division; and Bishop Henry. Standing behind them are Robert L. Nahikian of Asheville, Director of Publications Division; the Rev. John E. Taylor of Waynesville, Director of the Public Relations Division; and the Rev. Finley Cooper, Chairman of the Department.



# MEMBERS ONE OF ANOTHER

## ● NAT AND MATT.



Mrs. Elizabeth G. Howe of St. James', Hendersonville, sends us this photograph. The Bishop of Western North Carolina is the charming little boy with the flowers. The older boy is his brother, Dr. Nathaniel H. Henry, who now teaches in the English Department of the University of Richmond. Taken at Chapel Hill, the picture belongs to the Bishop's cousin, Miss Elizabeth Hughes.

● **SISTER MARY FLORENCE**, Order of St. Helena, Augusta, Georgia, spoke on January 21st to a group of women of the Waynesville Deanery. The Sister spoke at an informal luncheon at the rectory of St. Andrew's about the new convent in Augusta which is a sister house to the Order of the Holy Cross. On January 22nd, Sister Mary Florence spoke again to the women of the Church of the Incarnation, Highlands.

## ● ROBERT DALE HARMOND and VICTOR McGUIRE



students at the School of Theology, Sewanee, from the Diocese of Western North Carolina, look through one of the 20,000 catalogued volumes in the library in St. Luke's Hall. Dale is a first year student and is from Bessemer City. Vic is a Candidate for Holy Orders from Redeemer, Shelby, and will graduate this June.

● **CONTACT**, the newsletter of the Episcopal Churchwomen, is edited by Mrs. Louise Wilson, P. O. Box 4, Newton, North Carolina. Its purpose is to improve communications among the women of the Diocese. *Contact* is meant to replace letters from diocesan chairmen and secretaries to their branch chairmen. Several copies of the publication are mailed to each branch chairman.

● **WINDHAM HOUSE**, 326 West 108 Street, New York 25, the graduate training center in the East for Women of the Episcopal Church, will again this summer be available as a residence for men and women who wish to attend classes at Union Theological Seminary, Columbia or other Manhattan universities. The cost for room and board (breakfast and dinner daily) is fifty dollars for each three-week period. Address inquiries to Frances M. Sydnor, Associate Director of Windham House.

## ● NORTH CAROLINA COUNCIL OF CHURCHES.

Clergy who attended the North Carolina Council of Churches Pastor's Conference in Winston-Salem on January 29 were John Carter, Roland Whitmire, Fred Taylor and Jim Perry. Women from the diocese who attended the United Church Women Meeting during the same period were Mrs. John Carter; Mrs. Inah Carpenter, Lenoir; and Mrs. Arno Hass, King's Mountain.

● **MARRIED COUPLES** who wish to learn more about the ministry as a vocation are invited to be the guests of the Virginia Theological Seminary in Alexandria, Virginia, on March 22-24. The Married Couples Conference is planned to give maximum opportunity to get answers to questions about the ministry. Registration for the conference will begin at 3:00 P.M. on Friday, March 22, at which time the guests will meet their host couple in whose home they will be staying for the weekend. The conference will close with breakfast on Sunday, March 24. Couples who wish to attend are urged to write as soon as possible, giving their parish and the name of their rector to the Rev. Philip A. Smith, Chaplain, Seminary Post Office, Alexandria, Virginia.

● **SCHOOL OF RELIGION.** Over 150 adults were registered for the annual Asheville Deanery School of Religion, held on January 21 and 28 and February 4 and 11. The theme of the School was "The Church in Human Affairs," and its purpose was to bring into sharp focus some of the needs confronting Christian compassion today and some of the ways individuals and parishes can reach out to them. Four courses were offered dealing with the ministry to persons of special need: the aging, alcoholics, victims of racial discrimination, and children involved in delinquency. Because of the special sensitivity of modern writers, dramatists and painters to the areas of special need, and because the Church is again proclaiming the Gospel through art forms, a course on the Church and the arts was included.

● **KEY WORDS FOR LENT.** *Repentance, obedience, commitment, grace, suffering and freedom* are key words to the Christian, according to George W. Barrett. He examines these words vital to worship in *Key Words for Lent*, published this January by Seabury. Rector of Christ Church, Bronxville, New York, Dr. Barrett restores the Christian meaning to the words in a book which is easy to read yet interesting to reflect on.

The closing section of the book provides a group of meditations for Good Friday, based on scripture lessons from the Old Testament, the Apocrypha, and the New Testament as customarily assigned for Good Friday reading.

*Key Words for Lent*, the Seabury Lenten Book, 1963, sells for \$2.75 at your bookstore or from the Diocesan Corner of the Bookshelf, Tryon.



● **RELIGIOUS DRAMA.** The two plays by Charles Williams, *The House by the Stable* and *Grab and Grace*, presented by the Program in Religious Drama of Union Theological Seminary, New York, at St. John's in the Wilderness on February 7 and at Trinity, Asheville, on February 8, are included in *Religious Drama 3*, an anthology of religious plays. Living Age Books, published by Meridian Press. Paper bound, \$1.55.

● **A TRACTOR TRAILER VAN** has been converted into two Church School rooms at St. Andrew's, Mount Holly. Mr. William L. Ballentine, a member of St. Andrew's, came up with the idea of the trailer as a temporary solution to classroom shortage. He did the work of converting the trailer into the classrooms. The cost of the work was fifty dollars. Mr. Frank Whitley of Southern Equipment donated the trailer to St. Andrew's.

● **GEORGE DENNY** of Town Hall Meeting of the Air fame painted the still life held by Mrs. Clara S. Patty, Director of Deerfield Home. The painting will hang



in the newly decorated old residence on the Deerfield property, which now has apartments for Mrs. Patty and Mrs. Ruth L. Gunther, resident nurse. The painting was given to

the Business and Professional Women's Club of Asheville by George Denny's mother, Mrs. Carrie Denny, who taught church school at Trinity, Asheville, for many years. Since the BPWC does not have permanent quarters, they gave the painting to Deerfield. Mrs. Patty (pronounced "pay-tee") says that this gift is one of the many expressions of interest persons and groups in the diocese have made toward Deerfield. Mrs. Patty, who had been with the University of North Carolina Testing Service and the American Red Cross before coming to Deerfield in October of 1962, reports that construction on the new wing of Deerfield, which will house twelve new residents, is progressing.

● **THE REV. E. FELIX KLOMAN**, formerly Dean of Virginia Theological Seminary and presently rector of St. Alban's Parish in Washington, D. C., has been elected president of the board of the Pastoral Institute. The Pastoral Institute, located in Washington, is a non-denominational clinical and educational center for community clergymen. Mr. Kroman is the brother of Anne Jenkins, wife of the Rev. Mark Jenkins, Calvary Church, Fletcher.

● **COFFEE HOUR CONVERSATION:** Missions with clergy vacancies in the diocese are Church of the Transfiguration, Bat Cave and the Sylva-Cullowhee-Cherokee missions. The new budget makes provision for the Lincolnton field to have two clergy. The Rev. Welch Tester will remain at St. Luke's with a new clergyman at the Church of Our Saviour and St. Cyprian's. Two churches in the diocese have lay readers in charge of services—Floyd Finch at St. Paul's, Edneyville, and William Bolton at St. John's, High Shoals. The fund for a new parish house in memory of the Rev. David W. Kirkpatrick at Bat Cave amounts to over \$700.00. David requested that his library be offered to Henry St. George Tucker Seminary, Uganda, Africa. Associate members of the Appalachian School Board elected at the spring meeting of the board are the Rev. Luther Williams and Bruce Silvas of Spruce Pine and Sara Giles of Burnsville. The Executive Council will meet at In-the-Oaks, 10:00 A.M., March 16th. Annual meeting of the Women of the Diocese will be held April 24-25 at In-the-Oaks. Laity at Cullowhee prepared five students for confirmation.

● **TWO RESOLUTIONS** were passed by the Executive Council at the January meeting extending their sympathy to the families of the Rev. David W. Kirkpatrick and Allan Brooks, both former members of the Council. Allan Brooks was a member of St. Agnes' Church, Franklin.

● **DAVID V. HARTLEY** has been nominated by Representative Roy A. Taylor to the Naval Academy. David, who received a principal appointment, is a member of St. James', Hendersonville, and the son of Mr. and Mrs. Edgar Huntley of Kanuga Conferences.

● **ST. JAMES' CHURCH**, Hendersonville, announces the formation of the St. James' Alcoholic Anonymous group. The new A. A. group will meet each Saturday night at eight o'clock in the Parish House. A. A. is an organization which is most effective for preventing and arresting alcoholism.

● **THE ANNUAL CONVENTION** of the Diocese will be held under these steel trusses. This picture was taken in January during the early stages of the construction of the new parish hall of Trinity Church, Asheville, host for the 1963 Convention to be held May 8th and 9th. Delegates to the Convention may be assured that the hall will be completed by that time. The Convention will not be a terrace party!





# NATIONAL CHURCH PROFILE

The Episcopal Church now numbers 3,591,853 members in 7,735 parishes and missions, served by 9,811 ministers and 15,510 lay readers. These figures are contained in the 1963 *Episcopal Church Annual*, published by Morehouse-Barlow Co., New York.

Of the above totals, 3,334,253 members are listed in parishes and missions in the United States, and 247,600 in sixteen missionary districts outside the United States. They represent a 2.5 per cent increase in Church membership over the previous year.

Commenting on these and other statistics in the *Annual*, the editor, Clifford P. Morehouse, notes that this is "probably not more than the normal population growth." He adds: "Church school pupils have increased by 1.62%. The number of clergy has increased by five per cent; but every year the proportion of retired clergy is growing, and the decrease of more than twelve per cent in candidates is cause for some concern. There are also decreases, in varying percentages, in Sunday school teachers, parish day school teachers, postulants, confirmations and receptions (considered together), marriages and burials. The question naturally arises, Is the Episcopal Church doing its full share in the religious life of America, or is it losing ground to other religious bodies, and to the prevailing secularism?"

"Fortunately," continues Mr. Morehouse, who is also

president of the Church's House of Deputies, "statistics do not tell the whole story. There seems to be a new awakening of lay activity in the Church, and this

is all to the good. The greatest hindrance to the growth of the Church is the indifference of many of the clergy and laity alike, with limitations of horizons to the parish or at best the diocese. There are, however, indications of growth of vision and of sound planning both in the home areas and in work overseas . . .

"As we enter 1963, there is much ground for hope but none for complacency. We pray that the coming year may see a real awakening of the Church to its true mission in America and in the world, and a greater concern for the unity and Catholicity of the Church." Referring to the Vatican Council, the editor observes: "We pray that the Vatican Council may be successful not only in resolving pressing internal

problems of the Roman Catholic Church but in fostering a better understanding between Roman Catholics and other Christians. More than this we cannot anticipate at the present time, but this in itself is a great forward step."

The frontispiece of the *Annual* shows the new Episcopal Church Center, a 12-story building in New York City to which the Church's headquarters moved on February 22. The new center was constructed at a cost of \$5,800,000.



## Prayer Book Custodian Resigns

NEW YORK, January 28—For the first time in 30 years, a name other than John Wallace Suter will be seen in the Protestant Episcopal Church's official directory of worship, the Book of Common Prayer.

The Rev. Dr. John Wallace Suter, Custodian of the Prayer Book since 1932 when he succeeded his father, has become the first Custodian ever to resign from that post. Normal procedure is to hold this office for General Convention until death.

Dr. Suter, however, felt strongly that a younger man should grapple with the rapidly-increasing scope of work. Dr. Suter's successor will be the Rev. Canon Charles M. Guilbert, S.T.D., who is also Secretary of the National Council of the Protestant Episcopal Church and of its General Convention.

His appointment, effective February 1, was announced today by the Rt. Rev. Arthur Lichtenberger, Presiding Bishop. The appointment, made in the interim period between General Conventions, is provisional. Its permanence depends upon Canon Guilbert's election by the House of Bishops and ratification by the House of Deputies at the 1964 General Convention.

Since 1868, the Custodianship has been an office of General Convention. Any new edition, copy, or translation of the Book of Common Prayer and published for official Church use must conform to the Standard Book. To certify this conformity is the primary job of the Custodian, who is in addition an *ex officio* member of the Church's Standing Liturgical Commission.





**DIOCESE OF WESTERN NORTH CAROLINA  
ASHEVILLE, NORTH CAROLINA**

Office of the Bishop  
46 Macon Avenue

My dear Friends,

Not too often does one get to write a letter to so many people at one time. As I sit writing, I picture in my mind's eye those persons in Murphy concerned with fulfilling a great responsibility in the Church of the Messiah in determining just how the church can be beautified with the new arrangement and new furnishings for the chancel. Then also there is the group making plans for the new parish house at St. Barnabas. (\$2075 was the offering of the women on last All Saint's Day.) Then my mind moves all the way to the East, to Mt. Holly, where now part of the Church School is meeting in a trailer. There the committees are at work thinking and planning about further building to meet their needs; and in between Brevard; St. John's, Haw Creek; Trinity, Asheville; Patterson School, and on and on.

Always buildings and financial stresses!! Won't we ever be able to relax? My answer comes to me, of course: No!! Only in death do we cease to grow. Only in death do we stop feeling new needs in an ever changing world. There is no stopping point in the task of having the facilities with which to carry on the work of the Church.

But even more important than the buildings are the vexings of the soul which make us dissatisfied with the world around us. Why can't we just relax and turn our backs on those parts of the world that are always in turmoil? Why must we always have to be experiencing pain as we adjust to new situations? The cold war, brought on mainly because of new means of transportation and communication, keeps us mindful of the possibility of atomic warfare with push-button control and disturbs us. All of the struggle for positions of power that we see in the awakening continent of Africa, the direct result of education and the Christian mission to tell all men of their dignity and worth in the eyes of God, disturbs us. The changing social structure around us, due again to the Christian principle of the value of every individual in the eyes of God, disturbs our peace. Can't we ever stop being disturbed? No! Again, no!

I see the Spirit of God moving in history at this point, calling all men to a decision. Must I love all mankind? Or must I fall back into the human sin of hating some? And here I know the ultimate answer. I shouldn't hesitate. God created this world. He redeemed it. He gave the Church the ministry of reconciliation.

During the coming year, let us all see the goal of the Kingdom of God. All won't be answered. All won't be settled, but as Christians we know God's Victory.

Faithfully,



# THIS MONTH

THE CHURCH OF THE ASCENSION, Hickory, was founded in 1873 on the Sunday after Ascension Day. The first building, erected in 1878, was destroyed by fire in 1948. The new church was begun on November 20, 1949, and dedicated in 1953. The cloister and parish hall were completed in 1961. The parish has 477 baptized persons, 380 of them communicants. The Reverend Robert Campbell became Rector in 1947.

## M A R C H



<i>sunday</i>	<i>monday</i>	<i>tuesday</i>	<i>wednesday</i>	<i>thursday</i>	<i>friday</i>	<i>saturday</i>
<b>FEBRUARY</b> Sun Mon Tue Wed Thu Fri Sat 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28			<b>APRIL</b> Sun Mon Tue Wed Thu Fri Sat 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30			1
<b>3</b> Bishop Henry at Epiphany, Newton	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>
<b>10</b> Bishop Henry at St. Philip's, Brevard Marion Deanery Meeting: St. James' Black Mt., 4:00 P.M.	<b>11</b> 10:00 A.M. Department of Promotion, Trinity, Asheville	<b>12</b>	<b>13</b> Bishop Henry at St. George's, West Asheville, 7:30 P.M.	<b>14</b>	<b>15</b>	<b>16</b> Executive Council In-the-Oaks 10:00 A.M.
<b>17</b> St. Patrick's Day Bishop Henry at St. Mary's, Asheville Bishop Henry Preaching Mission Redeemer, Shelby	<b>18</b> Bishop Henry Preaching Mission Redeemer, Shelby	<b>19</b> Bishop Henry Preaching Mission Redeemer, Shelby	<b>20</b> Bishop Henry Preaching Mission Redeemer, Shelby	<b>21</b> Bishop Henry Preaching Mission Redeemer, Shelby	<b>22</b> EYC School of Prayer, In-the-Oaks	<b>23</b> EYC School of Prayer, In-the-Oaks
<b>24</b> Bishop Henry at St. Gabriel's, Rutherfordton, Bishop Henry at St. John's, Marion 7:30 P.M.	<b>25</b> Annunciation of The Blessed Virgin Mary	<b>26</b>	<b>27</b> Bishop Henry Ascension, Hickory 7:30 P.M.	<b>28</b> Asheville Deanery Women's Lenten Quiet Day. St. Luke's, Chunn's Cove, 10:00 A.M. - 3:00 P.M.	<b>29</b>	<b>30</b>
<b>31</b> PASSION SUNDAY Bishop Henry at St. Paul's, Wilkesboro Hickory Deanery Meeting 4:00 P.M.						



# THE HIGHLAND CHURCHMAN

April 2 '63



APRIL, 1963





# The Highland Churchman

Publication of  
THE DIOCESE OF  
WESTERN NORTH CAROLINA

The Rt. Rev. M. George Henry  
Bishop

The Rev. J. Finley Cooper  
Editor

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Frank Hill  
Circulation Manager

Laura Chapman  
Copy Editor

## Easter: *God's Answer to Human Need*

The Good News of Easter is that the Prince of Life, who died, reigns triumphant: *Christus Rex*. "In the world you will have trouble," he had told his disciples. "But courage! The victory is mine; I have conquered the world." Few of us who belong to the Episcopal Church in Western North Carolina have known trouble. We have not known persecution for our belief such as that which the disciples endured. Neither have we known the ravages of hunger and disease of body and mind. Yet we do not have to look far to find those living today whom we call "persons of special need."

Many of these persons live in our own communities. Each day they troop past us — the lonely, the aging, the family in distress, the alcoholic, the troubled teenager. Many others hover together across the pages of our morning paper — the Cuban refugee, the hungry, the cold, the imprisoned, the naked. It was of all these who live in the lonely shadows that Jesus was thinking when he cried out to the thief beside him on the cross, "Today you will be with me." Today the litany of human need is still, "Jesus, remember me when you come to your throne." If the meeting of man's unmet needs is the business of Christ our King, it is also the business of his people, the Church. To this ministry we are called.

The purpose of this issue of *The Highland Churchman* is to bring into focus some the needs confronting Christian compassion today and some of the ways you and your parish can reach out to persons of special need. To these his brothers the Church's comfortable good news at Easter is, "Courage! Christ is King!"

### IN THIS ISSUE . . .

THE LITHOGRAPH on page five is by Mary Louise Woolcott. Our readers will remember that Mrs. Woolcott also was the artist for the woodcut which appeared on the cover of our December, 1962, issue. The artist is a member of All Souls, Biltmore, and is studying and painting in Madrid. Well known in Boston and Asheville for her portraits, she is also an expert cook and tennis player.

THE DESIGN on page three is from a Seabury Press bulletin.

OUR APRIL COVER proclaims the good news of Easter that "new life, new hope awakes" for all persons who know Christ as their King. An Italian hand-carved Christus Rex from Margaret's of Asheville reminds us that persons with special needs may have courage because Christ has overcome the dehumanizing powers of the world and compassionately reaches out to them. Beginning at the upper left of the cover and continuing clockwise, the Cuban refugees, the foreign student, the blind girl, the migrant worker family, the American Indian boy and the prisoners represent all those persons who cry out for the Church's ministry of compassion. The photographs are from *The Church's Mission and People of Special Need*, a booklet telling of some of the problems faced by these persons. Half of the 1963 Church School Missionary Offering will stay at home to help in the Church's ministry to these persons. The other half will go, as you know, to the Church in Taiwan.

THE HIGHLAND CHURCHMAN is published monthly except January and July by the Department of Promotion of the Episcopal Diocese of Western North Carolina. Second class postage paid at Asheville, North Carolina. All manuscripts, drawings, photographs and news articles should be accompanied by a self-addressed envelope if return is desired. Subscription prices: Single copy, 10¢; one year, \$1.00. Change of address: The Post Office will not forward copies; so please give us at least one month's notice before changing your address. Preferably send address clipped from back copy, but always include both old and new addresses. Parishes are asked to send in names of new members each month. The Highland Churchman, Circulation Department, P. O. Box 5074, Asheville, N. C.

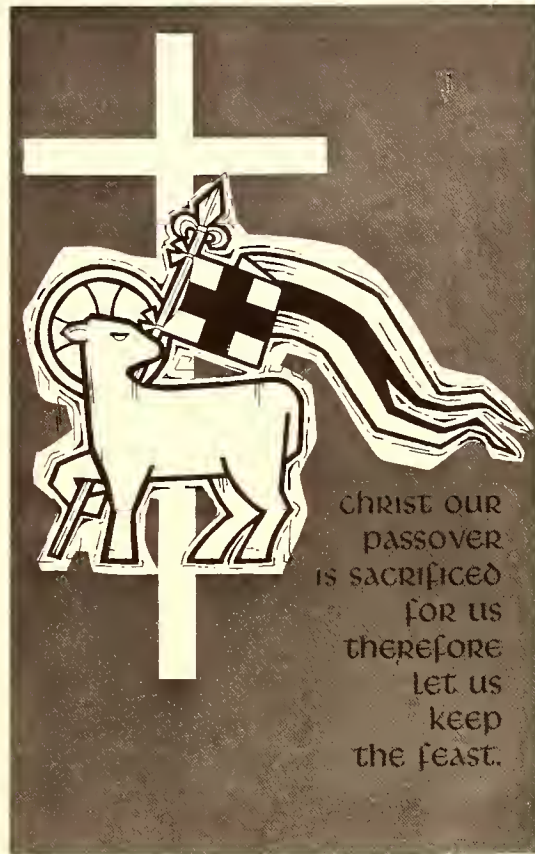
# The Presiding Bishop's Easter Message

**E**ASTER tells us quite clearly that the Christian Church is founded not on an idea, but on a Person. We do not go to Church on Easter Day to affirm our conviction that death is not the end of life. Worship is not made of this and surely this is not the substance of the Christian faith. At Easter we are confronted not with an idea, but with a fact: the fact of the Lord Jesus Christ who died for us and who "rose again to become goodness in us."

Here then, as we sing so often, Jesus Christ is the Church's one foundation. In Him, God took action to bring us all back to himself and to reconcile us to one another. Through His life and death and resurrection Christ has opened for us the gate of everlasting life which means that He has opened up new possibilities of life now.

But a gate leads nowhere for us unless we walk through it. The fact of Christ means nothing in our lives unless we have some understanding of what the fact means and respond to it. Easter then, when we celebrate it as Christian people, is a festival as wide as all creation and as personal as my own thoughts and desires. What God did in Jesus Christ He did for the whole created order; He was reconciling the world to Himself. Here is the focus and center of all our attention: "Maker and Redeemer, life and health of all." But then I realize this was for me, that Christ lived and died and rose again to open up new possibilities of life for me. And so the only response that has any meaning is my own personal commitment of faith: "My Lord and my God." This is the way out of self-centeredness and the narrow and constricted way that leads to death. This is the way that turns us from ourselves toward the world. This is the way that leads to eternal life now!

*Arthur Lichtenberger*





# These My Brethren...

**Our ministry to special needs and our confrontation of the Risen Lord are identical**

*And the King shall answer and say unto them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.*

These words of Jesus, probably more than any others, have served to quicken the sensitivity of the Church to persons of special need. In their context in St. Matthew's Gospel, they are good news to those to whom they are addressed. However, it is doubted that they are either good news or bad news for us today. More than likely, our response is one of confusion. This perplexity would indicate that individuals and parishes need to see more clearly the problems of persons with special needs. Also, we need to see the nature of our mission to these persons.

The confusion has not always existed. Christian philanthropy, such as charity to the sick and needy, has been familiar enough in all periods of the Church's history, and it has been a phase of the activity of the American churches from their earliest days. For example, during the latter part of the nineteenth century and the early part of the twentieth century there was a great movement of social concern in the churches. This conscious movement to apply the Christian ethic to the solution of social problems became known as "the social gospel." Parishes saw clearly their ministry to the immigrant, to the underpaid worker and to all the victims caught in the throes of the Industrial Revolution.

## Why the Confusion?

Why, then, do we have the confusion today? In our specialized generation, the needs of man are no longer simple. Jesus spoke of a ministry to suffering individual persons — the hungry, the thirsty, the stranger, the naked, the sick, the imprisoned. Our culture, however, imposes subtle, intricate handicaps that far exceed the ravages of simple hunger and hurt. Those with the simple needs are still with us and the Church always has a ministry here. But we who live in the backwash of the Industrial Revolution and at the same time breast the wave of the Nuclear Age are confronted with more complex problems. Not only are they complex — we know them to be complex, seen in the light of the insights of modern social science and psychology. We dare not meet these complex needs with bread and bandages alone.

## For the Love of Christ

The Church and its people, then, should do acts of mercy, should care for individuals and minister to people in need. On this there would be general agreement among Christians. Dietrich Bonhoeffer, the great German theologian and martyr of Hitler's regime,

expresses for us the reason for our ministry of compassion: "For the love of Christ, the hungry man needs bread and the homeless man needs a roof; the dispossessed need justice and the lonely need fellowship; the undisciplined needs order and the slave needs freedom. To allow the hungry man to remain hungry would be blasphemy against God and one's neighbor, for what is nearest to God is precisely the need of one's neighbor. It is for the love of Christ, which belongs as much to the hungry man as to myself, that I share my bread with him and that I share my dwelling with the homeless."

## Who are these Persons?

There is no doubt, therefore, that each one of us as a Christian has a ministry to persons of special need. Who are these persons in our time? The Asheville Deanery School of Religion was concerned with four groups: the aging person, the alcoholic, the child involved in delinquency and the victim of racial discrimination. To these one could add the many persons with physical handicaps: the blind, the deaf and the crippled. We could add the mentally retarded and the mentally ill. This year's Church School Missionary Offering will be divided two ways. Half of it will go to the Church on the island of Taiwan; the other half will be used at home in the ministry to persons of special need. In addition to helping the persons we have already mentioned, the offering will be used to help the Church minister to families on military bases, to foreign students studying in this country, to Cuban refugees, to American Indians and to migrant-worker families.

## The Church Confronts the Problem

It may be helpful to parishes and individuals to see their ministry to persons of special need as having three aspects. The first of these involves confrontation. We must confront the problem and do what we can to help. Confrontation is not easy. Norman Cousins, editor of *The Saturday Review*, spoke in one editorial of the dangers involved in confrontation. He is speaking of Americans who work and live in the Far East and Middle East, but what he says is equally applicable to our home situation. In a March, 1961, issue he writes:

"Americans who come to Southeast Asia fortify themselves with all sorts of pharmaceutical armor. Their little vials are like prancing medieval steeds; they carry their owners into battle against all sorts of marauding bacteria. One disease, however, the intrepid little pills cannot conquer. The disease goes by the name of compassion fatigue or conscience sickness.

"To be sure, not all Americans are affected. Many of them manage to make the adjustment. As would be expected in some cases the initial blisters on the sensitivities become hardened, even calloused, through constant exposure. A few newcomers, however, achieve the seemingly impossible. They succeed in retaining their sensitivity without narrowing their field of vision or turning away from life disfigured by hunger. The secret of their judgment lies in their ability to attach themselves to a useful enterprise. They invest themselves in the human situation as they find it, working in the social services on the personal level or through the established agencies."

The Incarnation demands that we invest ourselves in the human situation that confronts us. As Christians we can never pass on the other side. Like the Samaritan we must stop and do what we can. Part of what we need here is more wisdom about the extent of our help. The clergy of the Episcopal Church work for a time in a mental hospital as part of their training. The main purpose of this program, known as Clinical Training, is to help the minister see and accept his limitations. No one of us alone can save all men.

### A Ministry of Direction

Therefore, a second aspect of the church's ministry to persons of special need is that of direction. Quite often we may be called upon to direct persons to agencies and individuals with special training who have the ability to work with the person at a deeper level. These agencies, too, are servants in the ministry of compassion. They have a special ministry to persons of special need. Family Services Associations, Traveler's Aid offices, Alcoholic Information Centers, Department of Public Welfare offices, psychiatrists and social workers all have special gifts of ministry.

### New Ways of Helping

However, the specialized help that we would like is not always available in our communities. All too often the Church as an institution and clergy as individuals have been tempted to try to fill the gap. Too often these efforts have been destructive, rather than helpful, disrupting the lives of those to whom we seek to minister. Therefore, the third aspect of our ministry involves the creation of new agencies. The Church can work to bring about new agencies to fill the wide gaps that now exist in our present public program. Each day clergy and laymen are confronted with the problems of the released prisoner, the person home from the mental hospital, the transient, and by persons afflicted by sexual aberrations. We are called to work to bring about new agencies in our communities and in our states. The mission of the Church may well be to break new ground and lead the way in developing new techniques and programs.

Our mission is one of urgency. The reward for our ministry of compassion is to know Christ. The Lord whom we serve is the servant of all. Christ identi-



*Christ identifies Himself with the whole of suffering humanity.*

fies himself with the whole of suffering humanity — the hungry, the outcast and the imprisoned, wherever they are — for he is not simply the Savior of the Church, but the Savior of the world. It is in this man or in this child, whom we can now succor or refuse, that we encounter our King. We meet Christ in the poor wretch who in all his compulsiveness claims our help and pity.

The ending of St. Mark's Gospel indicates that our ministry to persons of special need and our confrontation of the Risen Lord are identical: "He has risen. . . . He will go before you into Galilee and you will see him there, as he told you." He is to be found there "where cross the crowded ways of life."

The triumphant Lord, who has overcome the world, addresses us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



the  
Church's  
Mission  
and  
Persons of  
SPECIAL  
NEED

HOW  
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IT

As individuals and as members of Christian congregations we have a positive ministry to persons of special need in our parish, in our community, and throughout the world. There is much that we can do in Christian love and acceptance and neighborliness in an effort to reach out to these persons. Most of us will need to begin our ministry with a program of study. We need to know who such persons are in our parishes and our communities. We need to become more sensitive to their needs and the ways we can best be of help to them.

Who are these people?

**In one sense they are:**

**children without homes or with inadequate homes**

**children involved in delinquency**

**the aging**

**persons with physical handicaps — blind, deaf, crippled**

**mentally retarded persons**

**released prisoners**

**alcoholics**

**persons who are mentally ill**

**Cuban refugees**

**victims of racial discrimination**

**the socially failing family**

**the American Indian**

**the migrant worker family**

In another sense, they are *all of us*, for we are all persons of special need. We can and must help each other. This year's home mission study theme helps us to see the mission of the Church to these persons. By participating in a program of study, you and your parish can discover the ministry God is calling you to fulfill in your community.

Giving is another way that most of us can take part in the ministry to persons of special need. One-half of the Church School Missionary Offering will be used in this ministry. Also, half of the 1963 Youth Offering will be used to help persons of special need. The Presiding Bishop's Fund for World Relief offers a regular way of giving to help the needy around the world. Also, special envelopes are available to give to the Cuban refugee program through the Presiding Bishop's Fund. Besides these ways of giving through the Church, we as Christians are called to support generously the annual drive for the United Fund in our communities.

The most meaningful way of enriching our ministry to persons of special need is through serving. Through our study we may discover many ways in which we as persons and as parishes can give of our time and abilities. We may be able to help create needed resources for children or the aging or the handicapped. We may be able to help these persons find love and acceptance in our congregations. We can help as volunteers in the services rendered by community and parish.

By studying, giving and serving we may take our part in the Church's ministry to persons of special need. The basic theme of all these ways of ministry is that of *caring*, of feeling and showing Christian love.

The Christian, because of his gratitude for all God has done for him, expresses this thankfulness by helping and giving to others. These acts are undertaken not to show virtue, or to pay off a just debt to God, but out of joy in God's help and gifts to us and to all men. We do this as individuals, but we do it within the Body of Christ to which all belong.

## STUDY . . .

**GOOD LORD, DELIVER US!** is a 24-page booklet which offers a wealth of suggestions for study programs on the 1963 home missions theme, "The Church's Mission and People of Special Need." The booklet encourages parishes to consider the needs confronting human compassion today and the ways in which parishes can reach out to them. The study guide has three major sections: an address by the Presiding Bishop which delineates our Christian responsibilities as "servants of the Servant-Lord"; an outline of the particular needs of our times and a plan for determining community needs and how to deal with them; and suggestions for study and action. Twenty cents per copy, the booklets are available from the National Council.

**MARKS OF PENITENCE** is a valuable study and action tool on a subject of vital concern in the Church's mission — Race Relations. The purpose of the booklet is "to examine, as of January, 1963, what the Episcopal Church is doing about the inescapable phenomenon we call 'race relations.'" Thirty-five cents each, order from the National Council.

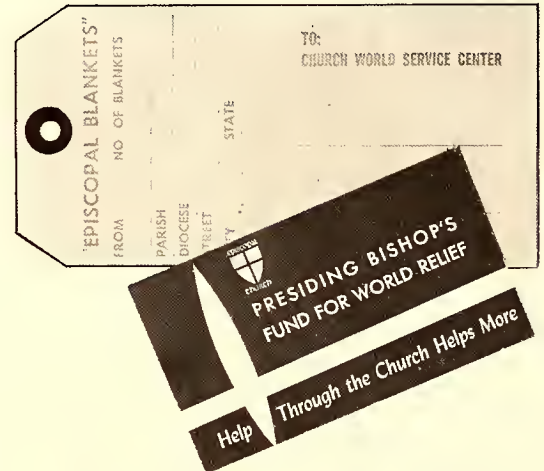


## GIVE . . .

**THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF.** When news of human hunger, want, catastrophe or desperation reaches you, reach out to those who need you through the Presiding Bishop's Fund. A wealth of posters, brochures, offering envelopes and other promotional and informative materials are available from the National Council.

**PUT YOURSELF IN THEIR SHOES!** Gifts for Cuban refugee relief should be made through the Presiding Bishop's Fund for World Relief. A minimum of \$450,000 is needed during the next twelve months if the Church is to continue the work it has begun. Inquiries and contributions may be addressed to Lindley M. Franklin, Jr., Treasurer: The Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue. New York 17, New York.

**THE CHURCH'S MISSION AND PEOPLE OF SPECIAL NEED** is a dramatically illustrated booklet describing what the Church plans to do with the domestic portion of the 1963 Church School Missionary Offering. Priced at \$3 per hundred copies, the booklet is available from the National Council.



## SERVE . . .

Here are some ways in which Church groups and individuals have increased their ministry to persons of special need. They have

- begun a ministry of visitation to commercial rest homes
- begun a teen-age program, housed and manned by the parish, for neighborhood children from crowded, low-income homes
- organized and supplied a complete volunteer program for a mental hospital
- developed and continued to work in halfway houses for recovered alcoholics or released prisoners
- housed Alcoholics Anonymous groups

The action which is right for you or your parish may be similar or quite different from these suggestions. Only as your endeavors grow out of your own study and your own community will they be creative and effective.





# MEMBERS ONE OF ANOTHER

● **CONVENTIONS AND CONFERENCES, PAST AND FUTURE.** David Felmet of Waynesville and Bruce Silvus of Spruce Pine spoke to the clergy of the diocese at their annual Clergy Conference at In-the-Oaks on February 25th on "Laymen Look at the Clergy." • The Rev. Finley Cooper and Mrs. Phyllis Franz of Trinity Church, Asheville, represented our diocese at the annual Provincial Youth Consultation held at In-the-Oaks on February 19-22. Thirty-seven delegates from the dioceses of the Sewanee Province attended and discussed together their common ministry to youth. Of special interest was the presentation by the Rev. Martin Tilson of Charlotte telling of the "Tani Plan" or small-group plan of youth work in parishes. • "The Missionary Structures of the Congregation" was the theme of a conference held at In-the-Oaks for the Vestry and Parish Life Committee of Trinity Church, Asheville. The leader for the conference was the Rev. George William Webber, rector of the East Harlem Protestant Parish, New York City, and author of *God's Colony and Man's World*. • The Rev. Tom Blair of Christ Church, Charlotte, will be the guest speaker at the annual meeting of the Episcopal Churchwomen of Western North Carolina to be held at In-the-Oaks on April 24 and 25. • The annual Convention of the Episcopal Young Churchmen will be held at the Church of the Ascension, Hickory, on April 26 and 27. • The Rt. Rev. Gray Temple, Bishop of South Carolina, will be the speaker at the Forty-first Annual Convention of the Diocese of Western North Carolina to be held at Trinity Parish, Asheville, on May 8 and 9. Parishes and missions are requested to return their registration blanks for accommodations to V. Jordan Brown, Chairman of the Convention, by May 1.

● **THE ANNUAL COLLEGE CONFERENCE** for Episcopal Students was held at In-the-Oaks on February 1-3. Canterbury officers for the Diocese of Western North Carolina were elected during the business meeting. Bill Williams, from Rocky Mount, a student at Appalachian State College, was elected president; Joan Burnette, from Waynesville, a student at Western Carolina College, was elected vice-president; and Joyce Stiles, from Old Mystic, Connecticut, a student at Western Carolina College, was elected secretary. The conference is sponsored each year by the Division of College Work of the Diocese. The Rev. Milton Crum, Jr., Chaplain to Episcopal Students at Clemson College, was this year's speaker.

● **THE ANNUAL GOOD FRIDAY OFFERING** of the Episcopal Church is part of a world-wide offering designated for Jerusalem and the East. It supports the work of the Anglican archbishopric centered at the Collegiate Church of St. George the Martyr in Jerusalem, and also the work in Iraq, Iran, the Persian Gulf, Egypt, Sudan, Libya, Israel and Cyprus.

● **NEW CHANCEL FURNISHINGS**, including a pulpit, lectern, bishop's chair, priest's chair, and flags were dedicated by Bishop Henry at the Church of the Messiah, Murphy, as a memorial to Hubert Bourne, the young son of Mr. and Mrs. Francis Bourne, Jr., who died last summer. Also, a credence table in memory of the parents of Harry Seamon of Murphy was dedicated at the same time. The dedication of the new church furnishings was held immediately prior to the ordination of the Rev. Hamilton C. Witter to the priesthood.

● **SISTER BEATRICE MARTHA**, co-founder of the Community of the Sisters of the Transfiguration, Glendale, Ohio, Episcopal died February 20 after a long period of declining health. After her retirement



as Mother Superior of the Covenant of the Transfiguration, she had made her home at Transfiguration House near Bat Cave for twenty years. She was admitted to the Sisterhood on the Feast of the Transfiguration, Aug. 6, 1898, at St. Luke's Church, Cincinnati, where she and Sister Eva Mary took their first vows before the Right Reverend Boyd Vincent.

A Requiem Mass was held at the Sisters' Chapel on the grounds of Transfiguration House, Bat Cave, the morning of Feb. 21; the Reverend William G. Edwards of Rutherfordton officiated. Sister Lillian Martha and Sister Anna Grace, who were residents at Bat Cave with Sister Beatrice, accompanied her body to Glendale, where the Sisters of the Convent kept vigil in the Oratory, and burial was Saturday morning in the Sisters' plot at Oakhill Cemetery. A Requiem Mass was held at the Church of the Transfiguration, Bat Cave, (a church founded by, and for many years maintained by, the efforts of the Sisters) at 8 a.m. Saturday, Feb. 23, with the Reverend James M. Hindle, who was for several years Chaplain to the Sisters at Bat Cave, officiating.

● **THE PRESIDING BISHOP** has accepted the resignation of Robert D. Jordan as executive director of the Episcopal Church Foundation and has announced the employment of Mr. Jordan to serve under the Treasurer of the National Council to raise the funds needed to complete the financing of the new Episcopal Church Center. He began his new responsibilities on March 1, 1963. Mr. Jordan has served as executive director of the Episcopal Church Foundation for seven years. Prior to that, he was Director of the Department of Promotion of the National Council for ten years. Many persons in the diocese will remember Mr. Jordan as our Convention speaker in 1961.

● **REJOICE, DEAR FRIENDS !** Our entire Church Family in Western North Carolina rejoices at the birth of Norman Mark David, son of Virginia and the late David Kirkpatrick, and brother of Charis Kirkpatrick, on March 4th at Memorial Mission Hospital in Asheville.

● **FIVE TONS OF RECORDS** of the Episcopal Church were delivered to the library of the Episcopal Seminary of the Southwest, Austin, Texas. The arrival of the shipment from New York marked the



beginning of 10 years of work for Dr. Virginia Nelle Bellamy, church historian and lady-in-charge of the Church Historical Society Archives. The Society is an official

agency of the General Convention. Some of the countless volumes of church documents date from the formation of the Episcopal Church in this country. By and large the records have been allowed to accumulate without professional surveillance and must be classified and arranged in archival order. A spokesman for Atlas Van-Lines said of the priceless cargo, "It was the most important paper cargo we ever carried."

● **BISHOP HENRY I. LOUTTIT** of South Florida is speaker on the twelve-week Episcopal Series of the Protestant Hour beginning March 31. Music is by the choir of St. Bartholomew's Church, New York, under the direction of choirmaster Jack Ossewaarde. Furnished by the Episcopal Radio-TV Foundation at no cost, the Episcopal Series is scheduled on 450 nationwide radio stations and the worldwide Armed Forces Network. The program is aired in Western North Carolina on Sundays by the following stations.

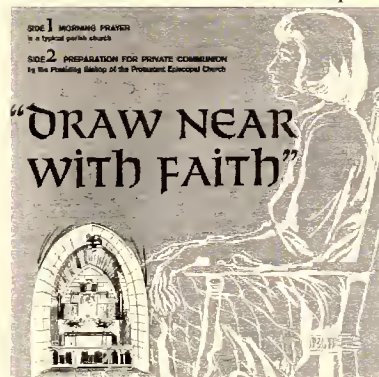
Asheville	WWNC	9:30 p.m.
Belmont	WCGC	10:00 p.m.
Brevard	WPNF	7:30 p.m.
Canton	WWIT	1:00 p.m.
Franklin	WFSC	10:30 a.m.
Gastonia	WGNC	8:30 a.m.
Hendersonville	WHKP	10:00 a.m.
Hickory	WIRC	4:30 p.m.
Lincolnton	WLON	3:30 p.m.
Morganton	WMNC	9:30 a.m.
Murphy	WCVP	4:30 p.m.
Newton	WNNC	5:00 p.m.
North Wilkesboro	WKBC	7:30 a.m.
Tryon	WTYN	4:30 p.m.
Waynesville	WHCC	1:30 p.m.

The Episcopal Series is available at no cost for broadcast in towns where it is not already scheduled. Free printed copies of Bishop Louttit's 12 sermons are available by writing to the local radio station or to The Parish of the Air, Box 11711, Atlanta 5, Ga.

● **COFFEE HOUR CONVERSATION.** • Two more contributions for "Operation Food" for Cuban relief have been received: \$35.00 from St. James', Lenoir and \$3.10 from St. Stephen's, Morganton, bringing the total from our diocese to \$1690.93. • The sacristy of St. James' Church, Hendersonville, which was completely remodeled through the generosity of Nettie Laura DeJarnette, wife of Col. Harry W. DeJarnette, was dedicated on February 25th. • A total of \$2,175.34 has been received from fifty churches for the 1962 All Saints' Day Offering, which will be used toward the building of a new parish house at St. Barnabas' Church, Murphy. • *The Pitcher and I* by Stephen Cole, pen name of the Rev. Gale W. Webbe, Highlands, telling of a boy's prep school experiences, has already been enjoyed by many of us and is available from your bookstore or from the Diocesan Corner. • Ronald A. Gibson, with his wife and child will come to Holy Cross, Valle Crucis, on April 1. His Diocesan Family welcomes him and his family. • The Rev. Wood Gaither, retired priest, has been administering Holy Communion at Bat Cave. • Dr. Fred Ogden of Waynesville, layreader, has been taking services at St. Francis' Church, Cherokee.

● **THE BURIAL OFFICE** was held for the Rev. Hugh Alexander Dobbin, who died on February 22 at the age of 96 by Bishop Henry. A native of Watauga County, he had lived during the past two years with his son, Bynum S. Dobbin of Banner Elk. For thirteen years he was a teacher of the Valle Crucis Mission before he became superintendent of Patterson School, a position which he held for twenty-three years.

● **DRAW NEAR WITH FAITH.** A new recording brings the Church to those who are sick or shut-in. This new 33 1/3 rpm. record brings the familiar essentials of the Church's worship to those who cannot



be there themselves. On one side is the full Office of Morning Prayer — as recited and sung in any parish church. On the other, the Presiding Bishop narrates his own preparation for Holy Communion. Familiar

hymns are used throughout, sung by the choirs of the Church of the Ascension and Calvary Church, New York. The record is 12-inch size, attractively jacketed. An ideal gift at Christmas or any time, specially priced at \$2.25. Order from National Council.





FOR SUMMER FUN AND GROWTH IN FAITH

## KANUGA AND CAMP HENRY

### KANUGA CAMPS AND CONFERENCES SCHEDULE FOR 1963

Young People's Conference .....	June 12-21
Family Conference I .....	June 22-28
Kanuga Schools Asso. ....	June 22-28
EYC Leaders I .....	June 21-28
Family Conference II .....	June 29-July 5
Conf. on Christian Education .....	June 29-July 5
EYC Leaders II .....	June 28-July 5
Adult Conference I .....	July 6-12
Pre-College I .....	July 5-12
Adult Conference II .....	July 13-19
Pre-College II .....	July 12-19
Guest Period .....	July 22-August 27

#### KANUGA CAMP FOR BOYS

Session I ..	June 17-29
Session II ..	July 1-13
Session III ..	July 15-27
Session IV ..	July 29- August 10

#### KANUGA CAMP FOR GIRLS

Session I ..	June 17-29
Session II ..	July 1-13
Session III ..	July 15-27
Session IV ..	July 29- August 10

### CAMP HENRY SCHEDULE FOR 1963

#### EPISCOPAL YOUNG CHURCH- MEN'S CONFERENCE .....

June 9-15

For Young Churchmen who have completed the 9th grade in school and up. Cost: \$24.00

#### JUNIOR EPISCOPAL YOUNG CHURCH- MEN'S CONFERENCE .....

June 16-26

For Young Churchmen who have completed the 7th, 8th or 9th grades in school. Cost: \$40.00.

#### CAMP ST. MATTHEW .....

June 30-July 6

For boys and girls who have completed the 3rd or 4th grades in school. Cost: \$24.00.

#### CAMP ST. MARK .....

July 7-13

For boys and girls who have completed the 5th or 6th grades in school. Cost: \$24.00.

For further information about any of these camps or conferences, registration blanks, and brochures, write:

Wallis S. Goodman, *Mgr.*  
Camp Henry  
In-the-Oaks  
Black Mountain, N. C.

Willard P. Verduin, *Mgr.*  
Kanuga Camps and  
Conferences  
Hendersonville, N. C.





**DIOCESE OF WESTERN NORTH CAROLINA  
ASHEVILLE, NORTH CAROLINA**

Office of the Bishop  
46 Macon Avenue

My dear Friends:

As we come toward the end of Lent there is the feeling of anticipation of Easter. Spring in the natural world is expressing itself with warmer days, more and more flowers and with new green showing itself on the ground and in certain trees. All is new and the dormant plants are expressing new life.

Before we come, however, to Easter with all of its joy, we should recognize that there is Good Friday. Too many of us rush through Good Friday. Often I am asked why is it called Good Friday when the world's greatest crime was committed on that day. The God-man was executed as a criminal! What is good about that?

On Good Friday, man pushed God out of human history. Man executed the Christ. This is tragedy. However, looked at from another angle and setting forth God's action in this Crucifixion, God assumed all of man's rejection, and accepted it freely. All that man could heap upon God in the way of cruelty, indignity, and rejection did not stop God loving man. "Father, forgive them for they know not what they do." Here is revealed how far the love of God toward man will go. All the way, even to death. Those who rejected God in Christ were not rejected. Those who killed Christ were not killed. He loved them. Good Friday looked at from man's action is tragedy. Looked at from God's action it is Good.

Looked at in my own life, I see when I have pushed God out of my life that I may have my own way. Looked at in my own life, the good news, the gospel, stands clearly: "God came into the world to save sinners. He never rejected them and on Easter through the Resurrection He assures us of His victory over man's rejection and over death."

As we end Lent and go through Holy Week and Easter we should look at the historical events and see in them the eternal relationship between God and man. Then we can offer our praises and thanksgiving for God's action in Christ.

May God bless us all.

*Walter Henry*



# THIS MONTH

ST. JOHN'S CHURCH, SYLVA, had its beginning in the fall of 1879 when Bishop Lyman visited Webster, the county seat at that time, and held services in the school house. In 1892 Mr. D. L. Love, a member of the congregation, made available a room located on the second floor of a building he owned in Sylva. Later a day school with sixty-five pupils occupied the first floor of the building. A small frame church, built in 1912, was replaced by the present building in 1956. St. John's now has about sixty communicants.



## A P R I L

<i>sunday</i>	<i>monday</i>	<i>tuesday</i>	<i>wednesday</i>	<i>thursday</i>	<i>friday</i>	<i>saturday</i>																																																																																											
	<b>1</b> Bishop Henry at Sewanee	<b>2</b>	<b>3</b> Bishop Henry at St. Mary's, Asheville, 7:30 P.M.	<b>4</b>	<b>5</b>	<b>6</b> Trout Season Opens!																																																																																											
<b>7</b> PALM SUNDAY Bishop Henry at St. Andrew's, Bessemer City, 11:00 A.M.	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b> GOOD FRIDAY, Bishop Henry at Trinity, Asheville, 1-3 P.M.	<b>13</b> EASTER EVEN Bishop Henry at All Souls', Asheville, 4:00 P.M.																																																																																											
<b>14</b> EASTER DAY Bishop Henry at Cherokee Theatre, 6:00 A.M. Trinity, Spruce Pine, 11:00 A.M.	<b>15</b>	<b>16</b> 10:00 A.M. Episcopal Church Women Division Meeting In-the-Oaks	<b>17</b> Bishop Henry at Emmanuel Church, Southern Pines, 6:30 P.M.	<b>18</b> Valle Crucis Board Meeting, Boone	<b>19</b> Clergy Consultation	<b>20</b>																																																																																											
<b>21</b> Bishop Henry at St. Paul's, Burke County, 11:00 A.M. Christ School, Arden, 7:00 P.M.	<b>22</b> Appalachian School Board Meeting	<b>23</b>	<b>24</b> Episcopal Church Women Convention, In-the-Oaks	<b>25</b> ST. MARK'S DAY Episcopal Church Women Convention, In-the-Oaks	<b>26</b> Episcopal Young Churchmen Convention, Hickory	<b>27</b> Episcopal Young Churchmen Convention, Hickory																																																																																											
<b>28</b> Bishop Henry Redeemer, Asheville, 9:30 A.M. St. Luke's, Asheville, 11:00 A.M. Franklin Deanery Meeting, 11:00 A.M.	<b>29</b>	<b>30</b>		<div>MARCH</div> <table> <tr><td>Sun</td><td>Mon</td><td>Tue</td><td>Wed</td><td>Thu</td><td>Fri</td><td>Sat</td></tr> <tr><td></td><td></td><td></td><td></td><td>1</td><td>2</td><td></td></tr> <tr><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td></tr> <tr><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td></tr> <tr><td>17</td><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td></tr> <tr><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td></tr> <tr><td>31</td><td></td><td></td><td></td><td></td><td></td><td></td></tr> </table> <div>MAY</div> <table> <tr><td>Sun</td><td>Mon</td><td>Tue</td><td>Wed</td><td>Thu</td><td>Fri</td><td>Sat</td></tr> <tr><td></td><td></td><td></td><td>1</td><td>2</td><td>3</td><td>4</td></tr> <tr><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td></tr> <tr><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td></tr> <tr><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td></tr> <tr><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td>31</td><td></td></tr> </table>			Sun	Mon	Tue	Wed	Thu	Fri	Sat					1	2		3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31							Sun	Mon	Tue	Wed	Thu	Fri	Sat				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	
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# THE HIGHLAND CHURCHMAN

MAY, 1963



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# The Highland Churchman

Publication of  
THE DIOCESE OF  
WESTERN NORTH CAROLINA

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## OUR COVER

Putting the finishing touches on one of the windows in the new parish hall of Trinity Parish, Asheville, is Vernon Baldwin. Mr. Baldwin is one of many carpenters and other skilled workmen who worked during the month of April to complete the building so that this space would be available for the Diocesan Convention. Mr. Baldwin lives in Asheville and is the father of a son, age eleven months, and a daughter, age three years. He is employed by Merchants Construction Company, contractor for the new construction at Trinity.

THE HIGHLAND CHURCHMAN is published monthly except January and July by the Department of Promotion of the Episcopal Diocese of Western North Carolina. Second class postage paid at Asheville, North Carolina. All manuscripts, drawings, photographs and news articles should be accompanied by a self-addressed envelope if return is desired. Subscription prices: Single copy, 10¢; one year, \$1.00. Change of address: The Post Office will not forward copies; so please give us at least one month's notice before changing your address. Preferably send address clipped from back copy, but always include both old and new addresses. Parishes are asked to send in names of new members each month. The Highland Churchman, Circulation Department, P. O. Box 5074, Asheville, N. C.

## *The Church We Love*

This great Church of ours in Western North Carolina has been blessed with many things during the past year. We want to give thanks to God and to all who have labored for Him in His Kingdom.

We are thankful for the many times the blessed sacrament of Holy Communion has been given and received during the past year, knowing full well the grace and healing that has come to countless people through this means of God's power. We think of the preaching of the Word of God, the reading of Holy Scriptures, the prayers said, the hymns of praise sung and the glorious company of the faithful as they have gathered to worship in God's house, and for this witness we are thankful. We are thankful for the generous, and no doubt, in many cases, sacrificial offerings made by our people that brought the total giving to the Church to new heights in 1962. We are thankful for the countless visits to home and hospitals by the clergy, for the witness of individual Christians on their jobs and in civic affairs, for the teachers in our church schools, and for the students who learn. In the fifteenth year of our beloved Bishop's consecration we give special thanks to Almighty God for having given us such an able and hard-working Chief Shepherd.

We make mention of the following for these, too, are blessings received from God: The new buildings begun at Patterson School and Deerfield; the erection of All Saints' Chapel in Gastonia; the new life breathed into Appalachian School; the increasing usefulness of our Diocesan Center, In-the-Oaks; the operation of Camp Henry; the new parish houses at Trinity, Asheville, at St. Philip's, Brevard, at St. James', Hendersonville, and at Trinity, Spruce Pine; the new rectories at Messiah, Murphy, at Grace Memorial, Asheville, at Chapel at Ease, Rainbow Springs; and the new office accommodations at In-the-Oaks.

We would be remiss if we did not take note of the tremendous strength the whole Diocese received from the witness to his Lord in both his life and death by David Kirkpatrick, priest of the Church, man of God and student of His Word whom God was pleased to take into His Church Triumphant on Epiphany Day of this year. We know something of the salutary and inspirational effect this man's witness had upon the whole Church in this area, and for this we are thankful.

For these and many other blessings too numerous to name, may God be praised.

*THE CHURCH WE LOVE* is from the preface of the Report of the State of the Church Committee. This report was mailed to all the vestries in the Diocese and was the basis for much discussion at the Diocesan Convention. The members of the Committee are Mr. V. Jordan Brown of Asheville, Mr. Ralph Isley of Gastonia, the Rev. Robert B. Campbell of Hickory and the Rev. James Y. Perry, Jr., Executive Secretary to the Bishop.

NEXT MONTH'S ISSUE will include a complete report of the Forty-first Annual Convention which was held at Trinity Parish, Asheville, on the eighth and ninth of May. The theme of the issue will be Christian Education. Included will be a short story called *Confirmation*; a poem and a woodblock print, both titled *The Swing*; an article on new patterns in youth work; and an article on the East Harlem Protestant Parish in New York City.



# *The Forty-first Annual Convention*

The Rt. Rev. Gray Temple, Bishop of South Carolina, was the guest speaker at the Forty-first Annual Convention of the Diocese of Western North Carolina. The convention was held at Trinity Parish, Asheville, on May 8th and 9th. Bishop Temple spoke at the service of Evening Prayer held at seven-thirty in the evening on May 8th. Bishop Temple, who was consecrated as Bishop of South Carolina on January 11th, 1961, is married to Maria Drane and they have three sons. Prior to his consecration he was rector of Trinity Church, Columbia.

The Convention was the first group to use the new parish hall at Trinity. The hall was constructed at a cost of about \$120,000.00 and was completed on May 3rd, just in time to be used during the Convention. Members of the Convention also enjoyed using the facilities of the new parish house at Trinity, completed in 1962.

The Convention of the Diocese is the supreme governing body of the Episcopal Church in Western North Carolina. Delegates include the clergy of the diocese and three lay delegates from each parish and one lay delegate from each mission. The Convention is in essence a legislative body, conducting its business by parliamentary procedure. A part of each convention is devoted to the hearing of reports from various Diocesan institutions and departments, all of which are responsible to the convention for their activities, past and present. A part of each Convention is taken up with elections to Diocesan boards and offices and a part is devoted to the presentation, debate and voting on resolutions.

In a pre-convention newsletter to clergy and vestries, the Rt. Rev. Matthew George Henry, Bishop of Western North Carolina, wrote: "This year we hope that it will be possible for the Convention to play a larger role in the direction of policy and program for the Diocese in the coming year, a role which it should have and feel free, if it seems wise, to give specific instruction to the Executive Council and its departments as to program and policy for the coming year."



*The new parish hall during construction,  
Trinity, Asheville.*

*The completed parish house, Trinity, Asheville.*





# THE WASHINGTON

## ***A Symbol of the Necessity for a Nation's Dedication to God***

*By Lanthe Campbell, Regional Chairman,  
National Cathedral*

When George Washington became president and planned the Federal City on the Potomac he is alleged to have spoken of his care for a church, not for any particular congregation but of a church for all people — "to secure the nation's soul." Washington's wish started to be fulfilled in 1893 when Congress created The Protestant Episcopal Cathedral Foundation for promotion of religion, education and charity. The foundation stone for the Cathedral was laid in 1907 and today, 1963, seventy percent of the Cathedral has been completed.

The word "Cathedra" means place of the bishop, and Washington Cathedral is the seat of two bishops, the Presiding Bishop and the Bishop of Washington. The energetic and dedicated Dean is the Very Reverend Francis B. Sayre, Jr., who spends much of his time on fund raising. Dean Sayre was the last person born in the White House. His grandfather, Woodrow Wilson, is buried in the great cathedral, which is considered to be the finest example of 14th century Gothic architecture in this country.

This great Protestant Episcopal edifice welcomes many other denominations for worship. Through the years many congregations have found a temporary home at the Cathedral, among them the Polish National Catholics, the Greek Orthodox, Hungarian Reformed congregation and the Russo-Carpathians. Each Sunday morning several groups of Eastern Orthodox Christians hold services in the crypt chapels of the Cathedral.

It is of interest to many Southerners that the United Daughters of the Confederacy were instrumental in securing gifts, from the North and South, for two windows in an outer aisle bay on the south side of



*The newly completed South Transept as viewed from the foot of the Pilgrim's Steps with the Gloria in Excelsis Central Tower rising in the background. This photograph was taken on December 13, 1962.*

the nave. The windows and the entire bay are in memory of General Robert E. Lee and General Thomas H. (Stonewall) Jackson.

Of particular interest to many is the College of Church Musicians which took shape in the minds of leading church musicians when they met at Washington Cathedral in 1953. Friends of the Cathedral and members of the National Cathedral Association gave financial backing, and the National Cathedral Association has since taken on support of the College of Church Musicians as its current project. Dr. Leo Sowerby, Pulitzer Prize winner, is head of the newly formed college where organists from any church can go to study church music, or to attend short two or three day seminars.

More than 1200 young people attend classes daily on the Close from the Beauvoir Elementary School, St. Alban's School for Boys, and the National Cathedral School for Girls. More than 8000 clergy have attended post-ordination conferences at the Cathedral's College for Preachers.



*View of the High Altar*



# CATHEDRAL

The Cathedral has much to offer us here in our own Diocese. The beautiful Altar Guild slides were widely used. Many Altar Guilds got new ideas in arranging the altar flowers and in decorating the churches for special occasions. The Reverend Delmas Hare, Vicar at St. Mary's, Quaker Meadows, wrote, when he returned the slides to me, "It is almost unbelievable that the great Washington Cathedral could give practical ideas to a small mission in North Carolina." I sent his message to the Cathedral and received a reply that, "Father Hare's remark will help to widen our mission and service."

From the Herb Cottage you can order herbs and spices of all kinds, also herb charts, books on cooking, and plants. Church affairs are offered a fifteen percent discount by the Herb Cottage. The items from there are wonderful additions for bazaars and the like.

The Christmas Card industry has reached a great success. Each year around September samples go out to over 100,000 prospective customers; by New Year's Day more than two million cards have been sold. These handsome cards are only one dollar per box. You might like to add your name to the list.

All this, plus flower marts, old-fashioned flower shows, strawberry festivals, and luncheons by Cathedral friends throughout America, bring in "dribbles



*View from the North Transept into the South Transept.*



*A view of the Bishop's Garden looking toward the Shadow House. The sundial in the foreground is English and mounted on a 13th century Gothic capital from a ruined monastery near Rheims, France.*

of money" towards the \$15,000,000 needed to finish the building and carry on the present activities.

To become a member of the National Cathedral Association starts at three dollars for an individual and five dollars for a group. With this comes the *Cathedral Age*, a wonderful magazine that tells you about the Cathedral and many other items of interest. To date we have forty members of the National Cathedral Association in our Diocese. If you are interested in helping your Cathedral, for there is no regular parish family to turn to for support, and no funds given by the National Church or National Government, we urge you to become a member of the National Cathedral Association. The Cathedral needs each of you if the vital ministry is to be carried on.

In a real sense the Cathedral stands at the dawning of a new day — a day which can be ushered in only through your vision and your assistance. Your Cathedral, majestic in its beauty and magnificent in its ministry, stands above the nation's capital as a symbol of the necessity for a nation's dedication to God.

Mrs. Robert B. Campbell of Hickory is Regional Chairman of the Washington Cathedral Committee and Mrs. David Clark, Mrs. John Carter, Mrs. Mark Jenkins, Mrs. Roger Sherman, Mrs. Lawrence Rankin, Jr., and Mrs. John Tuton are members of the Diocesan Committee.



# Meet Your New Thompson Orphanage Family Homes

*By Robert Noble*

*Photographs by the Author*

February and March, 1963, are historic months, adding to the long tradition of Thompson Orphanage child care. Mr. and Mrs. Whisnant over the 23 years of their service have steadily kept pace with the changing needs of children and families. Now, under the experienced eye of Mr. Whisnant, Thompson Orphanage has become the third church related institution in the State licensed to place children outside the institution for care. This new program is called the Thompson Orphanage Family Care Program.

It is the policy of Thompson Orphanage to accept applications to become family homes only from Episcopal families. It is the Orphanage's belief that in this way the church will remain a strong influence in the development of this new program.

Family homes are paid a boarding rate by Thompson Orphanage to offset the cost of food, lodging, etc. In addition to this, Thompson Orphanage meets the cost of clothing, medical and dental care. Hopefully, medical and dental care can be met by the Episcopal Church or volunteer professional services in the community in which the children live.

Boarding children involves all of the problems, cares and responsibilities of rearing one's own children, and those of you who are parents know that rearing children is no small challenge. The success of the Family Care Program rests with families such as these who must have an extra amount of love and affection to devote in service to other children.

If you feel that you would like to serve children and the church by becoming a Thompson Orphanage family home, or if you would like to know more about this program, please contact Mary M. Wunder, Director of Social Services, Thompson Orphanage.



*Brek Cunningham, Mr. Cunningham and Jackie*

## CHARLOTTE

**The F. N. (Neph) Cunningham family** — "We would like to share a little of what we are fortunate enough to share, and to teach our son to share."

Mr. and Mrs. Cunningham felt that they could be of most help to a teenage boy. Their own son Brek is 12 and the Cunningham family particularly enjoy the kind of activities which appeal to young teenagers.

Mr. and Mrs. Neph Cunningham reside at 615 Manhasset Road, Charlotte. Mr. Cunningham is employed as an engineer with the Jackson Engineering Company. The Cunninghams are active members of St. Christopher's Church in Charlotte, where Mr. Cunningham served last year as Junior Warden and presently as a member of the vestry. Mrs. Cunningham teaches Church School.

Scouting and sports and all kinds of outdoor life play an important part in the life of the Cunningham family. This is "right down the alley" of 14-year-old JACKIE, now an integral part of the Cunningham family.



*Washing dishes is part of the sharing.*



*"We would like to share a little . . ."*



## SPRAY

**The Norwood Willis family** — “We just love children and would like to help if we can.” This is the reason Mr. and Mrs. Norwood Lee Willis at 102 Turner Street, Spray, North Carolina gave for wanting to care for foster children.

Mr. Willis is a porcelain contractor. Their only son graduated from State College as an engineer. Mr. and Mrs. Willis and their three new children, AMANDA, LOU ANN, and TOMMY, all attend St. Luke’s Episcopal Church in Spray, where Mr. Willis serves as a member of the vestry and as Junior Warden of the Church.

“I was a little scared knowing that I had agreed to take care of three small pre-school children,” said Mrs. Willis, “but when I saw them at my door, I knew right away that everything was going to be all right.”



*“I was a little scared . . .”—Mrs. Norwood Willis*



*“We . . . would like to help if we can.”*



*The Willis’ charges, Lou Ann, Tommy, Amanda.*



*“ . . . a need to help . . .” Herbert Willis*



*. . . Sharing the happy home . . .*



*. . . plenty of brothers and sisters . . .*

## WINSTON-SALEM

**The Herbert Willis family** — “We feel a need to help and also feel we would like to share our happy home with someone who doesn’t have one.”

Mr. and Mrs. Herbert M. Willis have three children of their own, in fact, the smallest is a little girl only seven months old. Before the baby was born, the Willis’ contacted Thompson Orphanage to say that just as soon as their baby was born and settled down at home, they would like to share their home with another child.

Now, 10 months later, JOHNNY, six years old, has found a new home with plenty of brothers and sisters. The past has not been kind to JOHNNY. Within the last four years, he has lived in 10 different homes. With the help of the Willis family, JOHNNY can now look to the future with bright anticipation in his new environment of love and care.

The Willis family resides at 2430 Lomond Street in Winston-Salem. Mr. Willis is an employee of the United States Post Office Department. The Willis family attend St. Paul’s Episcopal Church in Winston-Salem.



# MEMBERS ONE OF ANOTHER

● **NEW DIOCESAN OFFICE.** The offices of the Diocese of Western North Carolina have been moved from 46 Macon Avenue to the grounds of In-the-Oaks Episcopal Center, Black Mountain. The new offices of the Bishop and Executive Secretary will occupy a house on the property which has been renovated for the purpose. The new address for all communications to the Diocesan office is P. O. Box 368, Black Mountain, North Carolina.

● **THE DIOCESAN CORNER CLOSES.** In a letter to the Rev. James Y. Perry, Executive Secretary, Mrs. Lucy Kerby of The Book Shelf, Tryon, wrote: "The Book Shelf regrets the necessity of terminating the original commitment of The Diocesan Corner, effective April 1, 1963. The Book Shelf hopes to keep a large and varied supply of religious books, as we have in the past, and we shall be very happy to continue filling orders, but now at list price."

● **NEW BUILDING OCCUPIED.** The new 12-story Episcopal Church Center opened its doors Monday, Feb. 25, in one of the fastest-growing areas of New York City. The address will be 815 Second Avenue. Modern in design, the \$5,900,000 edifice will be in easy access to the United Nations, the Grand Central Station and the East Side Airlines Terminal. Officers and staff of the National Council of the Episcopal Church bade farewell to the 70-year-old Church Missions House at 281 Park Avenue South, Feb. 21. Most of the Church's agencies — now spread over several cities — will eventually move to the new Church Center, which was formally dedicated on April 29.



The edifice contains approximately 100,000 square feet of floor space as against 30,000 in "281." At street level on a one-and-a-half story chapel is recessed behind an arcaded passage that runs the full length of the Second Avenue facade. Adjacent to the chapel is the main entrance and lobby, a National Council information center and the Seabury Press Book Store. There are two sub-basements under the street level. Exterior walls of the arcade are of granite and glass. Above them are nine floors containing offices, conference rooms, libraries, a lunch room and audio-visual facilities. Atop the new building is a setback roof layout providing an apartment for the Church's Presiding Bishop. The exterior of the entire edifice with its long column piers suggests the stone mullion of a great Gothic cathedral. Contemporary in design, it retains a graceful medieval effect.

● **NEW ORGAN AT ST. JAMES' CHURCH, HENDERSONVILLE.** The Rev. Jack Marion Bennett, rector of St. James' Church, has announced the gift of a custom-built pipe organ which will cost \$16,000. The organ will take about one year to build and install. The manufacturer will be the Tellers Organ Company of Erie, Pennsylvania, one of the nation's leading pipe organ makers. The designer is Howard S. Okie, Jr. The organ will consist of two manuals of thirteen ranks of pipes, a total of 848 pipes with 30 speaking stops. The organ is the gift of Col. Harry W. DeJarnette and is in memory of his wife, Nellie Laura DeJarnette.

● **CHURCH MUSIC CONFERENCE AT MONTEAGLE, TENNESSEE.** Designed primarily for organists, choirmasters, and clergy, the "Fourth (Sewanee) Province Church Music Conference," will hold its thirteenth conference at DuBose Center, Monteagle, Tennessee, from July 16 to July 25, 1963. The Conference is a nonprofit organization and each of the fifteen dioceses and Arkansas is represented on the executive committee by prominent Church musicians and clergy appointed by their respective bishops.

Daily courses will include such subjects as the hymnal, chanting, service playing, rehearsal technique, organ technique, junior choirs, the sung Litany, Evensong, Morning Prayer and Holy Communion. Practical training will be received through choir rehearsals, the choir being made up of conference members. A selected group of standard, usable anthems will be studied and a group of larger works will be prepared and used in the services held at All Saints' Chapel, Sewanee, during the conference. The cost of room, board and tuition is only \$65.00. Eight hundred and fifty-four church musicians have attended the twelve previous conferences. They have come from 48 dioceses and 246 localities. Early registration is suggested.

The outstanding faculty will include the Rev. Massey H. Shepherd, Jr., Ph.D., S.T.D., Litt.D., Professor of Liturgies, Church Divinity School of the Pacific, Berkeley, California.

For a folder and registration blank and any additional information, please write Mr. Thomas Alexander, 305 West Seventh Street, Chattanooga, Tenn.

● **BILL FOR YOUTH.** Presiding Bishop Lichtenberger recently sent a telegram to the majority and minority leaders of Congress welcoming the introduction in Congress of measures to provide new opportunities for the training and employment of the young people of the United States.

He said such measures are in keeping with the Church's belief in human welfare as a priority for our whole nation, deserving nonpartisan support. The alarming rise in the school dropout rate, the present inability to provide jobs for young high school graduates, and the perennial pressure of juvenile delinquency all demand quick and energetic national action, Bishop Lichtenberger said.

● **CONFERENCE OF THE LAITY.** Mr. William F. Orr, Chairman of the Episcopal Churchmen of Western North Carolina, has announced the Annual Conference of the Episcopal Churchmen and the Episcopal Churchwomen of the Sewanee Province to be held at the University of the South, Sewanee, June 13 to June 16. Bishop Henry will be the keynoter for the conference whose theme will be "Ye Are the Body." The theme is designed to orient the Christian in his life and family, the parish and the world. The cost is \$25.00 for adults and \$12.50 for children 8-12, and \$10.00 for those under 8. Brochures and registration blanks are available from your minister or keyman or from Mr. William F. Orr, 206 Park Avenue, Brevard.

● **BUILDING A PARISH LIBRARY?** If your church is developing its own library, you will be interested in the new list of *Recommended Books for Parish Libraries*, published by the National Council's Department of Christian Education. Categories covered are the Bible, Church history, doctrine, worship, the work of the Episcopal Church, Christian living, children's books, biographies, and reference. Suggestions are also made for selecting books for beginning a library on a small budget and for additions which might be made as funds increase. A *Parish Library Newsletter*, issued three times a year, is designed primarily for parish librarians or library committees. Both the list and the newsletter may be obtained free on request to the Editor, Parish Library Newsletter, 28 Havemeyer Place, Greenwich, Conn.

● **1964 GENERAL CONVENTION SEAL.** Selection and approval of an insigna (seal) for the use of the 61st General Convention of the Protestant Episcopal Church has been announced. The design will be used on official documents of the Convention as well as on stationery, programs and other literature. The

General Convention will meet in St. Louis, Missouri, October 11-23, 1964.

The insigna is in the form of a square or diamond, divided into two portions. Featured on the right half is the Episcopal Church shield, derived from the official flag of the Church. When portrayed in color the red cross, white body and blue

field are emblematic of the Church in the United States of America. The nine cross-crosslets represent the original nine dioceses which formed the Protestant Church in 1785 and their placement in an x-shaped cross (St. Andrew's) is intended to remind us of our close relationship with the Episcopal Church in Scotland where Bishop Samuel Seabury was consecrated. The red cross is that of St. George, patron saint of England. The left half of the design features the official seal of the Diocese of Missouri.



● **EXECUTIVE COUNCIL HIGHLIGHTS.** The Executive Council of the Diocese of Western North Carolina met at In-the-oaks, Black Mountain, on Saturday, March 16, 1963.

Bishop Henry presented to the Executive Council the suggestion that the Council restore to the Diocesan Convention the responsibility of making policy with the Council carrying out the policy so made. He suggested that the Executive Council face up to the matter of the organization of the Council. He also requested that the Council suggest to the Diocesan Convention that it change its date of meeting to January. He then introduced the Executive Secretary who presented the plan of reorganization of the Executive Council.

Mr. Perry, Executive Secretary, explained the proposal of making two divisions in the Executive Council, Administration and Program. He suggested that Mr. V. Jordan Brown, presently the Diocesan Treasurer, head the Division of Administration. The subject was then discussed by the members of the Council.

Dr. A. Rufus Morgan moved and it was unanimously passed that it be recommended to the Diocesan Convention that its date of meeting be changed to January.

Mr. Donnell Van Noppen moved and it was seconded and unanimously passed that there be a Diocesan Administrator to work with the Bishop and the Executive Council.

Mr. Ben Sumner moved and it was seconded and unanimously voted that Mr. V. Jordan Brown be elected the Administrator.

The Rev. Roland J. Whitmire, Jr., Chairman of the Dept. of Missions, asked that Mr. V. Jordan Brown report from this department. Mr. Brown reported that the Advancement Fund Committee had received a request from the Rev. Jesse S. Sparks for a grant of \$5.00 and a loan of \$23,000 for St. Andrew's Church, Mount Holly.

Bishop Henry reported that Trinity Parish, Asheville, is making available \$12,000.00 in the next three years for capital expenditures in the diocese. This was done in response to a request for funds for Patterson School. These funds are to be spent through the Executive Council, each year the Council voting upon \$4,000.00.

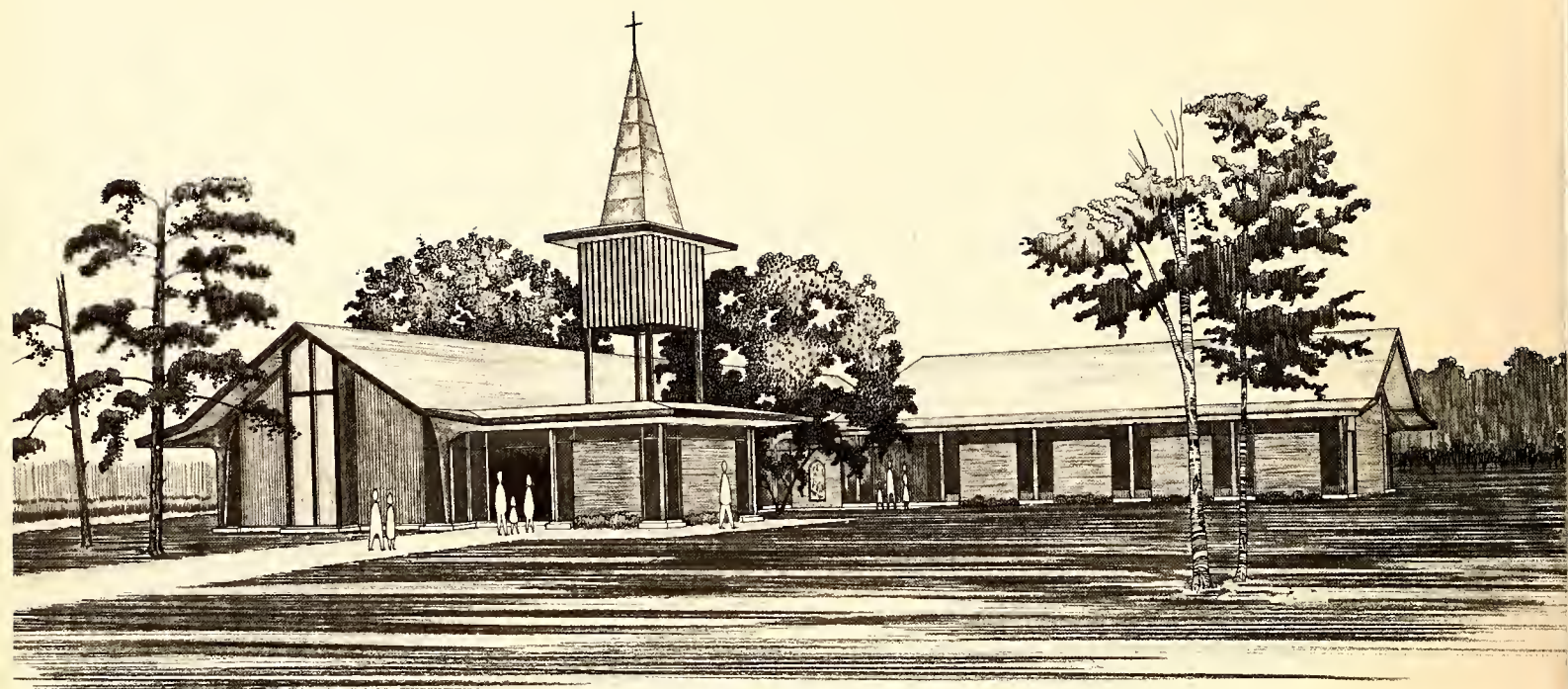
It was voted thereupon that \$4,000.00 of these monies from Trinity Parish be given to the Patterson School Building Fund.

Mr. Van Noppen, Department of Institutions, advised that the Trustees of Patterson School would be glad to visit the congregations who have not accepted the quota set for them in the Patterson School Drive.

Mr. Brown, reporting for the Finance Department, stated that after making provision for March salaries and for mission priests he can pay the January and February quotas to the National Council.

The Bishop thanked the following retiring members of the Council: The Rev. Messrs. Cooper and Donald, Miss Sally Kesler and Messrs. Fennell, Sumner and Kimball.





*Architect's drawing of the new church at St. John's, Haw Creek, Asheville.*

## The Committee of One Thousand

The Committee of 1,000 was established by the 1956 Annual Convention of the Episcopal Diocese of Western North Carolina. The Committee is made up of concerned Churchmen and Churchwomen of the Diocese who each year subscribe ten dollars or more to the Diocesan Advancement Fund. Four hundred and twenty-seven persons responded to the Committee's first appeal. These small pledges of the members of the Committee of 1,000 have made possible new buildings for missions throughout the Diocese.

One of the most recent grants was that of \$5,000 made to the members of St. John's, Asheville, to help them begin construction of their new \$67,000 building was held on Saturday evening, April 27.

Other grants and loans recently approved by the Executive Council were a grant of \$5,000 and a loan of \$23,000 for a new church at St. Andrew's, Mt. Holly, and a grant of \$5,000 to St. Mary's, Quaker Meadows, for a new rectory. These grants and loans were made possible by the contributions of the Committee of 1,000 to the Diocesan Advancement Fund.

Mr. William F. Orr, Chairman of the Committee of 1,000, has announced the 1963 Membership Drive. He hopes that this year the Committee of 1,000 will outlive its name and top the \$10,000 goal. To become a member send the form below together with your check for \$10.00 or more to William F. Orr, 206 Park Avenue, Brevard, North Carolina.

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### THE COMMITTEE OF 1,000

It is my desire to help build to God's glory in the missions of the Diocese of Western North Carolina, and I agree to give, beginning with the current year, through the Committee of One Thousand, the sum of TEN DOLLARS (or more, if I desire) each year in support of the Grant portion of the Diocesan Advancement Fund, to be administered by the Bishop and the Executive Council for capital improvements within the Diocese. This committee is subject to cancellation at any time.

☐ Check here if you are already a member of the committee.

Name \_\_\_\_\_ Date \_\_\_\_\_

Address \_\_\_\_\_

Parish or Mission \_\_\_\_\_



**DIOCESE OF WESTERN NORTH CAROLINA  
ASHEVILLE, NORTH CAROLINA**

**Office of the Bishop  
46 Macon Avenue**

My dear Friends,

There are three phases of an experience, if it is to make any great change in society. They have been called the experiential, the theological and the institutional.

The experience of the Risen Lord has gone through all of these phases. The disciples and the later followers of Christ have experienced and known the living Lord. Before they could share their experience with others, they had to explain in human language what the experience was. The creeds, the doctrines of the church, worked out through the centuries are the result of the second phase: codification or theological. The third phase, the institutional, is expressed in the church. So often, we, in our smallness, want to over-exaggerate one phase of this experience to the detriment of the others. There are those who would most emphasize the experiential and say that the experience of the Risen Lord is the main thing. Others would emphasize the intellectual implications and explanations of the experience and would emphasize the doctrinal statements of the place of Christ. While others would emphasize the institutional, feeling that automatically within the institution of the church the experience and the doctrinal are embodied. It is my observation that we have to be constantly alert lest one phase overshadow the others.

On May 8th and 9th the Forty-First Annual Convention met at Trinity Church in Asheville. There is a tendency on the part of some to feel that a convention is mundane and has little to do with the Christian Gospel. Many feel that we lose the spiritual experience of the Risen Lord. Yet I would urge the whole diocese to see the convention as the gathering together of those who have known the Risen Lord, understanding what that experience means to them and the world and determining how that experience shall change the world in which we live.

Faithfully,

*W. H. Henry*



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5 Bishop Henry at Chapel of the Cross, Chapel Hill							6							7							8 DIOCESAN CONVENTION, Trinity Parish, Asheville							9 DIOCESAN CONVENTION, Trinity Parish, Asheville							10 Confederate Memorial Day							11																																																																																																								
12 Mother's Day MOTHER'S DAY Bishop Henry at St. Luke's, Boone, Morning; Holy Cross, Valle Crucis, 7:30 p.m.							13 Bishop Henry at St. David's, Cullowhee							14 Clergy Consultation							15							16 Dept. of Christian Social Relations, In-the-Oaks							17							18 ARMED FORCES DAY																																																																																																								
19 ROGATION SUNDAY Bishop Henry at All Saints, Gastonia, 11:00 a.m. St. Luke's, Lincoln- ton, 7:30 p.m.							20 Mecklenburg Declaration of Independence							21							22 Bishop Henry at St. John's, Asheville, 7:30 p.m.							23 ASCENSION DAY							24							25																																																																																																								
26 Bishop Henry at St. Gabriel's, Ruther- fordton, 11:00 a.m. Baccalaureate Sermon, Hendersonville, 8:00 p.m.							27							28 Kanuga Executive Committee							29							30 Decoration Day Bishops of the Fourth Province at In-the-Oaks							Bishops of the Fourth Province at In-the-Oaks							Let all the joys be as the month of May.																																																																																																								



# THE HIGHLAND CHURCHMAN

JUNE-JULY, 1963







# The Highland Churchman

Publication of

THE DIOCESE OF  
WESTERN NORTH CAROLINA

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Bishop

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Hickory

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36 Evelyn Place, Asheville

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Frank Hill, Circulation Manager

Laura Chapman, Copy Editor

## OUR COVER

At their favorite after school rendezvous, the corner at Ivey's, Lee Edwards students gather on the last day of school to discuss summer plans. In an article in this issue Phyllis Franz discusses new ways you may plan for the young people in your parish.

THE HIGHLAND CHURCHMAN is published monthly except January and July by the Department of Promotion of the Episcopal Diocese of Western North Carolina. Second class postage paid at Asheville, North Carolina. All manuscripts, drawings, photographs and news articles should be accompanied by a self-addressed envelope if return is desired. Subscription prices: Single copy, 10¢; one year, \$1.00. Change of address: The Post Office will not forward copies; so please give us at least one month's notice before changing your address. Preferably send address clipped from back copy, but always include both old and new addresses. Parishes are asked to send in names of new members each month. The Highland Churchman, Circulation Department, P. O. Box 5074, Asheville, N. C.

## Christian Education — Purpose and Plan

The theme of this issue of *The Highland Churchman* is Christian education. The specific purpose of Christian education is to enable all persons to see, understand and respond to God's action in their daily lives and in the lives of others.

All parishes and missions who accept this as the purpose of their Christian education program live and work under a demanding cause. They know that effective Christian education can be realized when a congregation is moved by the impact of the Gospel to evaluate the parish program constantly in the light of the Gospel. The summer months are an appropriate time for evaluating the present program and for planning new and more adequate programs. Only with evaluation and inspired planning will the parish or mission find the strength in its Christian education program that will create Christian growth for every individual in the parish.

We have included in this issue a poem, a woodblock print, a short story and several articles which we hope will make you more sensitive to the needs for more adequate Christian education in your parish. We hope, too, that this issue will give you new clues and insights that will enable you to work more effectively in the Christian education program in your parish.

The poem, *A Child*, was first published in the Vassar College literary quarterly. Upon reading the poem, Mary Louise Woolcott, a member of All Souls' Church, Asheville, was inspired to do the woodblock. The poem and the woodblock remind us that living in such a time as ours, when the supports of family and community are so fragile, the Church must ever try to show forth love to God's little ones so that they may find the support necessary to live creatively.

The short story by John Bacich is reprinted by permission from *The Carolina Quarterly*, the literary magazine of the University of North Carolina. From the Summer, 1960, issue, the story was the winner of the magazine's Tenth Annual Fiction Contest. The hero of the story, a young boy named Sheeney, is a member of the Roman Catholic Church. His experience after his confirmation reminds all of us that God does give gifts to his children and that confirmation is a gift to give. The illustration is by Mary Beth Buchholz, of Asheville, whose art has appeared in previous issues of the *Churchman*.

The article on the small group plan for youth work is by Phyllis Franz of Trinity Parish. Mrs. Franz has been an advisor to the Episcopal Young Churchmen at Trinity Parish for several years. She has for the past two years been the adult adviser to the Yokefellow prayer group of young people in the parish. She believes that the Tani, or Small Group Plan, will in the next year give new life to youth groups in every conceivable kind of local situation throughout the diocese.

The article on the Anglican Congress is printed with the hope that each member of the Diocese will pray each day the Anglican Congress Prayer and that each congregation will keep informed on the issues which face the Congress.

Finally, the article on the East Harlem Protestant Parish should be of interest to every person and congregation who is seeking to find "new wineskins" for the Gospel of Love which is ever new. The experiences of the members of that Parish, set down in the heart of the impersonal city, can help any Christian congregation to see more clearly the shape and meaning of the Christian Faith and its relevance for the lives of all people, at all times and in all places.



# A CHILD

*Do not look there:  
a child is swinging  
A swinging child is a hard sight.  
Do not look  
When the fragile thing that's a child's  
heart  
Can hang suspended by two thin ropes.  
A child is swinging, now:  
a lifetime spent  
In the sudden thrust of an ascent  
We wait the end  
The split of joy as youth and bough  
are met  
And one is felled.  
Can we look, there—  
among the leaves:  
Can we see the splintered silver of its  
dreams  
dreams left  
To weave in the green a silver net,  
To wait the fragile pendulum, again.  
Two thin ropes will not bear much.*

—KATHERINE STEIN





# CONFIRMATION

A Story by John Bacich

***After his confirmation Sheeney made the very wonderful discovery that he now had something to give to others.***

THE ICE CREAM was melting. It covered his dish in soft pink and white hills. He had spooned three half-circles from the side of the cake, another in the frosting, and no more. He couldn't eat any more of it. Sheeney sighed. Without looking up he knew his mother was watching him. If he did look, she would smile or wave her hand or wink at him across the room, would do anything but look worried. He felt more sorry for her than for himself, and the thought tightened his throat. There wasn't anything he could do. He couldn't lose the remembrance of that man, and, while he remembered, he couldn't force a smile; he had tried. There went the player piano. He could hear the thumping of the pedals, and then "Under the Double Eagle" started. That roll was no good. There was the first skip, and the sudden spray of laughter from the corner. They were all having fun. He should be too. Confirmation parties came once in a lifetime; this was his and given in his own home. He and his mother had planned the party and prepared for it. He had sent invitations he, himself had written out. Then he had gone around and asked everyone personally. There were presents on the dining room table. In the side pocket of his coat, there was a wallet, the long, flat one he had asked for; and inside the wallet was a five-dollar bill.

That man, today, had ruined everything.

They had been confirmed, Sheeney and Paul and most of their friends, and some others, even some adults. He remembered the bishop, old and skinny with loose-skinned wrinkles, small fingers, on one of them a large ring slid back and forth. He remembered the feel of the bishop's hand on his head and the heaviness of that ring. As they left the church, they sang "Holy God, We Praise Thy Name," Sheeney's favorite hymn. He had looked for his mother but hadn't found her. Then they stood on the church steps, waiting to have their pictures taken, the new soldiers of Christ. On the sidewalk the parents and relatives formed a large arc behind the photographer. The incense was still in Sheeney's nose, the music of the hymn in his ears. He was next to Paul. The two of them would stand against all the sin of the world. And then that man had broken it, had come from nowhere, had stood in front of them, yelling and screaming at them. Dinky Monahan's father had run out of the crowd and grabbed the man's arms, and Jerry's father had stuck his hand over the man's mouth. Father Boentz had motioned toward the priest house and he and Jerry's and Dinky's father had dragged the man, kicking and pulling and still trying to yell, into the house.

The "Double Eagle" skipped and played too fast to its finish, and the end of the roll came off its hook and flapped wildly. Sheeney looked up and then around the room, glancing past his mother who stood near the kitchen door. It was strange to see so many of his school friends here in his house; they seemed unfamiliar. Only Paul looked the same. Sheeney started toward him. If anyone could make him feel better, it would be Paul. Next to his mother he cared for no one as much as he did for Paul. His friend was always so sure of everything, never wavered. Already he knew that he would be a priest, and Sheeney knew that nothing would stop him. It was the same in small things. If they had to kneel a long time, Sheeney's back would ache and his knees would hurt, and he would sit back against the pew; Paul wouldn't. When they served a Solemn High Mass,



**"There wasn't anything he could do. He couldn't lose the remembrance of that man, and, while he remembered, he couldn't force a smile."**



Sheeney always gave in to the giggling of another altar boy; Paul never did. There were times, when he was mad at Paul, that he would decide that these things marked a sissy, but most of the time he admired him for it and wished that he could be like him. During the confirmation instructions, Sheeney had made up his mind that he too would be more holy. At first he had worked at it consciously and hard, then he had noticed that it took much less effort. He had begun to feel a wonderful new independence and strength in himself. The feeling had grown steadily until he was beginning to wonder how far it would take him. For the first time in his life, he thought that he, too, might be a priest. He had been able to see himself at the communion rail, the chalice in his hand.

"It's a nice party, Vincent."

That was Elizabeth Grace. Sheeney could tell. It wasn't necessary for him to turn around, and he nodded without doing so. He didn't like her. He didn't like the paleness of her hair, and the tight plumpness of her skin that was too white and reminded him of the meat of an almond. She was here because he had to be polite. He wondered if his mother were sorry now that she had insisted on the invitation. Whenever he had noticed, Elizabeth Grace was helping in the kitchen; she wouldn't be discouraged. And he didn't like being called Vincent either, though he wasn't sure he liked Sheeney any better. Unfamiliar people would look at him and hear "Sheeney" and right away, he could tell, they thought—Jew. He always got a little angry and quickly he would say that he went to St. Patrick's, and his family had always been Catholics.

"Don't you feel well?" Elizabeth Grace said.

"Yes, I feel well," he said, imitating her small, tight voice. Her face reddened in immediate blotches, and she turned and left him.

He was sorry he had been rude. It wasn't her fault. Sheeney tried to remember the man's face. He could see the features, but he had lost the expression. He could still hear the words but not the voice. He was left with an impression, and it wasn't enough.

His cousin Eddie stopped him. "How come you're moping around?" he asked.

"I'm not moping," Sheeney said, impatient to talk to Paul.

"You're not eating anything," Eddie said, and he was looking at Sheeney's plate.

Sheeney gave him the cake and ice cream. To look at him, you wouldn't think Eddie was so smart. He had pop-eyes and the lids were always partly closed, and he held his head to the right side as if his neck were tired; but he was only fifteen and he was ready to graduate from high school. Everybody said he could do a lot if he settled down, but he didn't care much about school and he was always getting into trouble; already he had gotten into a lot of trouble with some girl in Junior High School. Sheeney watched him gulping down the food. Eddie always ate that way, but he stayed skinny, and it only showed in pimples. Sheeney made up his mind that he would not have pimples when he went to high school. If necessary, he wouldn't eat at all. He watched the last mouthful disappear. "That man was a funny one,

wasn't he?" Sheeney said. Eddie was smart, and he wasn't directly involved. "I mean the one who screamed at everybody."

"He was crazy," Eddie said, licking his fingers.

"But why did he pick on us?"

"He just wandered by. The world is full of nuts. You ought to see the guy who teaches me Math."

"I don't know," Sheeney said, unconvinced.

"Look. Anytime you get a crowd together for a parade, or a fire, or anything else, there are bound to be some nuts around. Crowds draw them. If all of you had stood there long enough, another one would have come along, and then another one and then another one. It's like a big merry-go-round."

"I think you're wrong," Sheeney said.

Eddie shrugged. "Who cares? Want to take a walk with me?"

"In a minute," Sheeney said. He still wanted to talk to Paul.

"I'm going to get another piece of that cake," Eddie said. "Then I'll be right with you."

Sheeney was left alone. Even his mother, talking now to Eddie, looked different to him. In the mirror over the fireplace, he saw himself, small, kinky-haired, dark-skinned—nothing. He had been something for a while. When the bishop had said, "I seal you with the sign of the cross," and tapped him on the cheek and said, "Peace be with you," then he had been something. He had been a soldier of Christ truly; but not a very strong one. A man yelled at him, one crazy man maybe, and he had lost it all. He was Sheeney again, and less than he had been before. He saw his face again, and Paul standing beside the mirror, and Sheeney had tears in his eyes. The room and Paul and his own face wavered away from him. His mother had told him that nothing could bother him if he saw his problem clearly enough. But what was there to see? His feelings were dark and had no face that he could remember. He wanted her arms around him, hugging him as she had done when he was a child.

Mother Mary had talked about Antichrist. He remembered her saying someday he would come. Sheeney shivered. He felt as if he were in a roomful of ghosts. Quickly, he pushed his way to Paul. When he stood beside him, he turned away and rubbed his hand in his eyes, and, as he did so, he saw Mort coming toward them. Sheeney was disgusted. He had wanted to talk to Paul alone, especially not with someone like Mort around. To Sheeney, Mort was another Elizabeth Grace, as fat, as soft, he even talked like her; at least she was a girl.

"Sheeney. Let's go for that walk," Eddie called.

"Come with us, Paul," Sheeney said.

"I'll go," Mort said.

Sheeney ignored him. "Want to, Paul?"

"I can't. My father's going to come by for me."

"Come on," Eddie said. He was next to them and had hold of the sleeve of Sheeney's jacket.

"I'll bet Father Boentz was mad about that crazy man," Sheeney said to Paul.

"No, I was surprised," Paul said. "He wasn't mad, even a little bit; but he wouldn't talk to me about it."

"What did he do?"

"I don't know. The last I saw, the man was still in the priest house."

"He didn't call the police or anything?"

"I guess he's sobering up," Paul said.

"He wasn't drunk," Mort said. Sheeney looked impatiently at Mort who looked back at him and blinked and said again, "He wasn't drunk."

"I could smell his breath," Sheeney said. He tried to force himself to believe the man was only a drunk, but he couldn't, and that irritated him. "What do you know about it?" he said. Mort only blinked at him.

"Let's go," Eddie said.

"I shouldn't leave the party," Sheeney said. "What's so important about going for a walk?"

"I want to get something."

"Go ahead," Paul said. "I've got to go any second myself."

Sheeney followed Eddie across the room and out into the street. Behind him, Mort trailed along. Then Mort was between them and talking to Eddie. Sheeney could tell that Mort was doing his best to keep him out of the conversation and to appear important in Eddie's eyes. He kept asking Eddie questions about school and talking about the car he was going to own, and all the time Eddie was making a fool of him. Mort didn't notice or pretended not to. For a while, Sheeney enjoyed listening to Eddie give it to Mort, then they passed St. Pat's, and suddenly he was tired of listening. "Eddie," he said, "do you think there is a God?" He heard Mort gasp, and he didn't care.

Eddie only laughed. "How should I know."

"What a horrible question that is," Mort said.

Sheeney said. "Do you think God is real?"

"I said I don't know. I never think about it."

"If He isn't, our confirmation was sort of stupid."

"Why? If it makes you happy."

"But Father Boentz would be lying to us. That wouldn't be any good. His whole life wouldn't be any good."

"How do you figure that? He's got a real deal going for him. No worries, no problems. I wouldn't mind having it that good myself if I could make a few changes."

"That isn't what I mean. He's supposed to be teaching people and helping them. How could he be doing that if he was lying to them at the same time?"

"It doesn't make much difference if the people concerned don't think he's lying. Look at my mother and father. They get mad and fight with me. Then they fight with each other. Then one night my father gets loaded and comes home late or he doesn't come home at all. They fight about that for a couple of weeks and then, all of a sudden, they haul off on a Saturday night and they go to confession. The next morning they go to communion. For a couple of weeks or so, they're so good you can practically see halos following them around—until it wears off and they start griping at me again. But in the meantime, he helps them; and they stay off my back. That sure helps me."

"Yes, but what if all of a sudden they thought that none of it was true."

"Not a chance. They don't think about anything if they can help it. You shouldn't either. You'll drive yourself buggy worrying about things like that."

They walked. "That man, today," Sheeney said. "Father Boentz took him into the house. I guess he's going to help him."

"It's a good trick if he can do it."

"But I'll bet he's going to try."

"That's his job. He can't expect to keep a soft job without doing a little work once in a while."

"I don't know," Sheeney said. "I wish I knew for sure."

"Forget it," Eddie said. "Join the army or don't, but don't sit around and worry about it. You're not ever going to be able to prove it to yourself anyway, unless you believe all that stuff about big miracles. If you're waiting for voices and tongues of flame to land on your head, you're crazier than that guy was." They were passing a bar. "Wait a minute," Eddie said and went inside. Sheeney and Mort waited in front. It was dark inside, and Sheeney could see no more than a faint red glow that looked as if it came from a fluorescent sign. He could hear music from a juke box.

"I'd hate to be around if Father Boentz heard your cousin," Mort said. Sheeney didn't answer. "Don't you think there's a God?" Mort said.

Sheeney looked at him; he looked too interested. "I guess I believe in Him. I made confirmation, didn't I? What are you going to do? Are you going to run around and tell everybody what Eddie and me said?"

"There is," Mort said. "I know it. I never have to wonder about it."

"Then why does God let there be crazy men?" Sheeney said abruptly. "What did that poor man ever do to Him? Why should somebody like that come along and bother us?"

"He wasn't crazy," Mort said. "He was scared. He was so scared about something, he didn't even know what he was doing."

Sheeney turned on him. "You know so much," he said. But that fat face was gone, and for a spasm of time, he saw the man's wild look, and the way he had jerked his arms when he yelled, and the way he had kept swallowing. "What was he scared about?"

"How do you expect me to know? Maybe he had yelled at some other people too, and the cops were chasing him. Maybe they were after him, just around the corner."

"That's a stupid answer," Sheeney said. "You know so much." But maybe Mort was right. Father Boentz took the man into the house. He hadn't called the police, and he hadn't called for a doctor either. It didn't look as if he thought the man was crazy. Sheeney wasn't going to let Mort think that he might agree with him. He concentrated on the neon sign that wrote "Murphy's Place" over and over again in the only clear space of the otherwise red-painted glass.

"Mother Mary says we can't understand God or His ways," Mort said. "We aren't to question Him in anything." Sheeney felt like smashing him in the face.

As he came out of the bar, Eddie said, "Jesus. That guy in there is a real crank."

"Did you buy yourself something to drink?" Mort said.

"What do you think he was doing?" Sheeney said.



"I got these," Eddie said, holding up the pack. "All I wanted was cigarettes, and he tried to give me a big sermon."

"He didn't buy a drink," Mort said and looked at Sheeney and blinked.

Eddie shook out the cigarettes. "Have one," he said to Sheeney.

"I don't want it."

"Go on," Eddie said. "Now that you're God-fearing, you've got to have something to fear." Sheeney took one. He would hold it, no more.

"Mother Mary says if God meant us to smoke, He'd have made us chimneys," Mort said.

"That was Sister Florence," Sheeney said.

"It doesn't matter."

"Where can I smoke it?" Sheeney said.

Eddie pointed across the street to where two billboards formed a V in the front of an empty lot. "Let's go behind those."

Sheeney led the way and when he felt Mort's disapproving look on him, he stuck the cigarette in his mouth. He walked around the corner of one of the boards and stopped. In the apex of the V a man sat, his knees drawn up, his cheek resting on them, his face hidden by a crinkled hat.

"Look what we found," Eddie said.

The man raised his head.

"A real, genuine tramp," Eddie said.

The man was watching them walk toward him. His clothes were filthy and too large, and in the shadowed corner where he sat, he reminded Sheeney of a dog he had once found in a blind alley between two houses. He remembered that the dog had lunged at him at the last second, and he walked carefully. He stopped a few feet away. He could see that under the dirt, the man was pale, that he looked exhausted. The left side of his shirt was torn, and there was a blood-stained rag tied around his foot. "What happened to you?" Sheeney said.

For a moment, he didn't think the man was going to answer him, and then he did. "I fell off a freight."

"You ought to get yourself fixed up."

"Am I bothering you?" the man said.

"What a miserable no-good he is," Eddie said.

"What's the smell?" Mort said. He backed away. The man looked dispassionately at him.

"All bums smell like that," Eddie said. "It's a combination of smells. Want me to name them for you?"

"No." Mort frowned and backed off some more.

"Mostly it's because they never wash. When's the last time you got near water?" Eddie said to the man.

"You ought to leave him alone," Sheeney said. "He doesn't feel good."

"That's a shame," Eddie said and turned back again. "Where did you come from?" Still the man didn't answer. "Can't you talk?" Eddie started to leave then changed his mind. "That's a classy hat you're wearing. Isn't that a great hat, Mort?"

"It sure is."

"I've got an idea," Eddie said. "Let's see who can knock it off. Whoever knocks off the hat first gets the smokes." He moved back a few feet, picked up a rock. "It's my pack; I get the first couple of tries." He threw the rock, and it struck a foot or two above the man's head; the next hit the man in the leg. "Come on," Eddie said.

"Lay off," Sheeney said.

Mort took a rock and threw it, but stiff-elbowed in his girl's way, and it came nowhere near. Eddie threw another that hit the man in the palm of the hand he held upraised, not in front of his face, but off to the side like the bishop had held his hand when he had given them benediction. Then the man took off his hat and placed it in his lap. He had gotten a cut near the front of his scalp when he had fallen, and the band of his hat had crusted the blood in an uneven line across his forehead. He stared at them; he didn't seem especially frightened. Eddie stood, glaring, then he turned and walked away. "Let's go someplace that doesn't stink," he said.

"I would have hit it on the next try," Mort said.

Sheeney refused to go. He watched them leaving. He turned, came close again. The man's expression was unchanged. He seemed only tired, and patient. He watched Sheeney's every move. Sheeney bent and looked directly into his eyes. They looked like Mrs. Hansen's had when Sheeney had served at little Christy's funeral. Mr. Hansen had cried the whole time, but Mrs. Hansen had kept trying to get Father Boentz to look at her; but he had had to keep reading and keep walking around the casket, sprinkling it with holy water. Finally, she had looked at Sheeney and kept looking at him, and he couldn't get away from her eyes. And he had recognized that she was asking him for help. What could he do? He had no powers, and Christy was dead. And now today, that screaming man. Sheeney could see him now all right. The man had stood right in front of him. His voice had screamed that they were being filled full of lies; that none of it was true and they shouldn't believe it; that there was no God. But his face hadn't said it. His face had asked Sheeney for help too. He wanted Sheeney to give him back what he had lost.

Oh, God, why should these people come to him? He had nothing to give them. "I'm sorry," he said to the man in front of him now.

"Get away from me, Jew."

"Let me see your hand," Sheeney said.

"I told you to get away from me."

"Please," Sheeney said. "I'm not going to hurt you."

The man looked at him a long moment then held out his hand. From the slitted puncture wound a small line of blood moved, rust-olive colored, through the dirt. Sheeney wrapped it with his handkerchief. "Wait," he said as the man started to draw back. "Here." From the new wallet in his pocket, he took the five-dollar bill and folded it and closed the man's fingers around it tightly. The man winced and Sheeney said again, "I'm sorry." He took the hat and set it back on the man's head and got up. "Don't leave," Sheeney said. "I'll come back. I'll bring you something to eat."





## THE CHURCH BUILDS

### Protestant Center at World's Fair

Construction is well underway on the united Protestant Center of the 1964-65 New York World's Fair.

The Rev. Dr. Arthur Lee Kinsolving, president of The Protestant Council of the City of New York, announced approval of the striking architectural design, which features an 80-foot tower that will serve as a landmark for visitors to the fair grounds. The tower is topped by an illuminated cross suspended within a stylized impression of the world to carry out the theme of the Center—"Jesus Christ the Light of the World." It shines down upon a Court of Protestant Pioneers formed by 34 columns, each one to be dedicated to a Protestant pioneer.

Beyond the forecourt is an Exhibit Pavilion of 26,000 square feet for displays showing the work of major denominations and related organizations; a Reception Center supplying information about the programs of the Center and churches in the metropolitan New York area; a Chapel for meditation and special services; a Children's Center combining indoor and outdoor supervised programs for smaller children; a Music Garden in an outdoor area where fairgoers may rest and enjoy special recorded music; and a Theater for showing a new religious motion picture to be premiered in The Protestant Center.

The structure will cover more than 30,000 square feet. The remainder of the 76,000 square-foot site will be used for the large forecourt, the children's play area, and landscaping.

The design of The Protestant Center, in addition to being approved by the Board of Directors of the Council, has the acclaim of leaders of the major participating denominations, and officials of the World's Fair. Henry W. Stone is the architect, Kempa and Schwartz are associate architects, and Ben Schlanger is the audio-visual consulting architect.

### Canterbury Court

Canterbury Court, a privately financed, non-profit apartment for retired persons, is being sponsored by All Saints' and St. Luke's Episcopal Churches, Atlanta, Georgia.

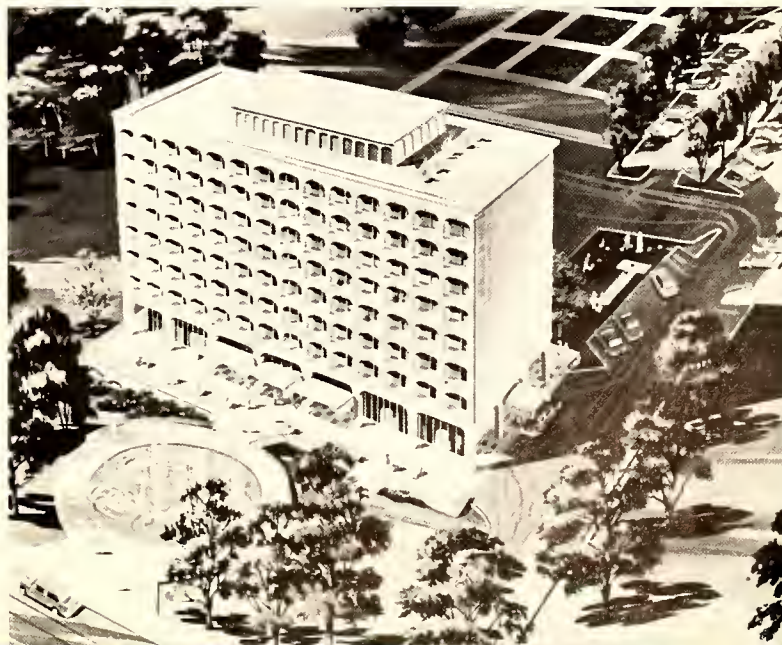
Construction of the 8-story building on Peachtree Road between Club Drive and Vermont Road began in March, 1963.

Canterbury Court will be the first apartment of its kind in the South.

One of the outstanding features of Canterbury Court will be a fully-equipped infirmary with nurses on duty 24 hours a day.

Other features of the apartment will include a main-floor lounge, chapel, library, sun deck, snack bars, terraces, hobby centers, guest rooms, and garden plots in the rear of the 4-acre tract.

Stevens & Wilkinson and Abreu & Robeson are architects for the apartment which, when completed, will cost approximately \$4 million. Descriptive literature, applications, and information may be obtained from the Canterbury Court temporary office, P. O. Box 6272, Atlanta 8, Georgia.







# THE SMALL

*By Phyllis Franz*

These words reflect the response of one teenager who had experienced the fulfillment of what today's youth workers are calling "A Ministry in Depth to Episcopal Young Churchmen." From the National Council's Youth Division down to the Youth Worker on the Parish level it has become increasingly more apparent that Youth Work must be done in depth. Similarly, the 1960 White House Conference on Children and Youth reiterated that every young person needs to find an adult to whom he can relate, and, through this relating, find some fulfillment. Except in rare cases, parents cannot fill this role.

The church has struggled for years with the problem of absenteeism in its church school classes and youth groups. It has consistently been found that when there are more than ten to a group it has proved impossible to work with the individual members at a deep level, and impossible to maintain continuity. Young people at one stage of change and growth feel they have nothing in common with those at another stage. Because the age-span of most groups stretches from the ninth to the twelfth grades (if the twelfth graders even come), and because of the rapid change occurring in the young people in this group, it is easy to see why only an occasional program in the normal youth group reaches only half of the young people.

At the same time the Church has also known for years that more can be accomplished with young people in one week of a summer conference than during a whole year in the average youth group. Today, when fifty or sixty young people gather for a week they are met with an experience-centered approach rather than the old lecture-type program. The large group is broken down into small discussion groups that work for a week with an adult on a predetermined focus.

In Episcopal churches all over the nation today youth workers are adapting this idea to the local youth groups through the use of the "Small Group Plan." The original inspiration for this small-group approach came from Henry N. Tani, Director of Youth Work for the United Church of Christ. Mr. Tani presented his approach at the Seabury House Consultation of 1960, and has described it in his book, *Ventures in Youth Work*, available from Christian Education Press at \$2.75.

The unforgettable experiences that occur at summer camp have made young people aware that it is the continuity of membership in the group, a course of study to be explored deeply, an adult with whom to share some life, social give and take growing out of the life of the group, and a close fellowship that they have been seeking in their Sunday night programs. They have argued that if they could build into a Sunday evening program all the advantages of a



# GROUP PLAN

## *A Ministry In Depth To Young Churchmen*

summer conference experience then a ministry in depth could truly occur.

The closed-group idea is the most radical feature of the new approach. A closed group is one whose members agree to enter it on the clear understanding that they are committed to the group for the entire period of time it is to meet. Once the meetings have begun no one may leave and no new people may come in. Another important point is that two young people "on the fringe" of life in the church are assigned to each group and it is the duty of the group to draw them into the fellowship. One church, in forming groups, deliberately broke up existing cliques: boys and girls who were "going steady" found themselves in different groups. Although these things seem contrary to the very laws by which the youth culture lives, they are accepted *and* they are effective. This particular church has used the plan in this manner for three years.

"What about leaders?" people ask. The churches using the plan effectively have reported they have never had any difficulty in finding adults willing to work at a deep level with young people. There seem to be two reasons for this. In the first place, the adults sign on, as do the young people, for a specific period of time. They know the group begins on a certain date and ends on a certain date, after which they may choose not to continue. Both young people and adults are approached from the standpoint that when their group ends they may sign on for another tour, if they wish, but there is no obligation to do so. The second thing that makes adults readier to act as advisers is that they are not asked to be experts in leading recreation and worship, or in programming or all the other things youth workers have done in the past. They are asked simply to be honest with young people, to listen to what they have to say, and to live with the group in whatever it does. For a successful program, however, the rector or the director of Christian education must be closely connected with it and hold regular consultations with each adviser.

At the Provincial conference of diocesan youth advisers and youth workers this spring, held at In-the-Oaks, the Rev. Martin Tilson of St. John's Church in Charlotte described the use of the small group plan in his church and how it began. After studying reports from the Rev. Kilmer Myers, the Rev. Andrew Young and Henry Tani, he called a group of concerned adults at the end of summer and discussed his new plans with them. The next step was presenting the plan to a selected group of young churchmen and, when met with great enthusiasm, they were ready to swing into action. The first meeting of the year was a big "ballyhoo," as Mr. Tilson described it—a large dinner elaborately planned, or a dance, whatever sounds most effective for getting your young people

together. Once gathered, the plan is explained, and the young people are given an opportunity to make their commitment. Mr. Tilson found that *Commitment* and *Challenge* were the key words which got his groups off the ground. The first part of their program begins in September and ends at Christmas. Toward the end of January the second session begins and goes to the end of the school year. Some churches have found it effective to run in six weeks sessions, and some have offered weekend conferences for the youth—ninth grade and up—at a break in sessions.

Interestingly enough, it was these two words, *Commitment* and *Challenge*, that proved to be the backbone of a small group at Trinity, Asheville, which entered three years ago into a deep prayer-life experience. Forming under the international and interde-



*A ministry in depth to an exploding population of young people is a present challenge to your parish. Social give and take is a valuable part of the lives of young churchmen.*

nominal order of "Yokefellow," these young people have been meeting once a week on Thursday nights for Bible study and intercessory prayer. Making individual commitments to God they have found a deepening personal relationship with their Lord and also a real awareness of the challenges of today's world. Bringing the troubles of their friends and families, their own deep problems and the use of themselves, they offered them to God and added a new depth to their spiritual lives. Seeking to practice the presence of God they opened each meeting with the fervent prayer, "O Living Christ, make us conscious of Thy healing nearness now." As the adult so privileged to meet with these young Christians, I found it a wonderful experience to find His presence there when they called.



"One of my brighter discoveries about the Anglican Communion," recently wrote Bishop Bayne in *Anglican World*, "is that there is no one right way to be an Anglican . . . The living people who are Anglicans, who share in the life of the Anglican churches—these people and the choices they must make and the principles by which they live and pray are the essential ingredients" of Anglicanism.

Some thousands of these Anglicans—bishops, other clergy, and lay people—from all over the world will gather together in August 1963 in Toronto, Canada, for fellowship and the discussion of common tasks. This ten-day meeting, called the Anglican Congress, originated in a proposal made at the Lambeth Conference of 1948 to hold periodically gatherings of delegates from all dioceses of the Anglican Communion—now numbering eighteen regional or national Churches embracing 344 dioceses.

### THE FIRST CONGRESS

The first Congress was held in 1954 in Minneapolis, Minnesota. This second Congress is to be in Toronto, the see city of the diocese of that name. Numerically the Diocese of Toronto is the strongest of the 28 bishoprics in the Canadian Church, though territorially it is the third smallest. Of the Canadian Church's 476,535 Easter communicants, 79,060 live in Toronto Diocese. The Bishop of Toronto, the Rt. Rev. Frederick H. Wilkinson, is chairman of the Congress.

The Minneapolis Congress, in a sense, was introspective—the Anglican Communion looking in on itself. But just as the world of 1963 is a very different world from the world of 1954, so the Congress must be different too.

"Today the Church is in a different position," said the Rt. Rev. R. S. Dean, Chairman of the Congress Program Committee. "The whole world is different. The Church has to be different if it is to maintain any kind of relevance with the world in which we live."

### CONGRESS THEME

Hence the Congress theme, *The Church's Mission to the World*, is to be interpreted through six topics presented by speakers and panel leaders selected from every part of the Anglican world. Many of them are leaders of the Churches in the East where there is a living resurgence of other religions really competing for the souls of men, and there are other pressures of which the Western world is not always aware.

### DELEGATES TO THE CONGRESS

The Congress of 1963, to be held from August 13th-23rd, will be abundant evidence of the missionary outreach of the Anglican Communion during the past one hundred years. Our Church, established in nearly every part of the world, now has a membership of forty million. From the thirty ecclesiastical provinces of the world-wide Anglican Communion, there will come to Toronto as guest of the Anglican Church of Canada approximately 1,000 delegates and 500 unofficial delegates and hundreds of reporters and visitors.

Delegates from the Diocese of Western North Carolina will be the Rt. Rev. M. George Henry, the Rev. James Y. Perry and Mr. Bruce Silvus. The Rev. J. Finley Cooper plans to attend as a visitor.

# THE CHURCH ON *The Anglican*



*Special services for delegates to the 1963 Anglican Congress will be held at St. James' Cathedral in downtown Toronto. Daily throughout the Congress, Holy Communion will be celebrated in the imposing early English Gothic church. Each day the Prayer Book of a different regional Church will be used. Among the liturgies to be used are the American, Scottish, Indian, Canadian, Japanese, English, New Zealand, West Indian, and South African.*

### THE ANGLICAN CONGRESS PRAYER

Almighty God, our heavenly Father, we pray thee to bless the Anglican Congress when it assembles for counsel and mutual help in the work of thy Holy Church: Grant that in our Anglican Communion throughout the world we may be faithful to the trust which thou has committed to us and may thy Holy Spirit enkindle our zeal and strengthen our service, until all tongues confess and bless thee, and the sons of men love thee and serve thee in peace; through Jesus Christ our Lord. Amen

# THE FRONTIERS

## Congress 1963



The Rt. Rev. F. H. Wilkinson, D. D., Bishop of Toronto, host.



The Most Rev. H. H. Clark, D. D., Archbishop of Rupert's Land and Primate of All Canada.

Toronto, industrial and financial center, capital of the Province of Ontario, with 1,500,000 inhabitants, offers many attractions to the visitor. In the city are the University of Toronto, two Anglican theological seminaries, the huge Royal Ontario Museum especially famed for its Chinese collection, the Canadian National Exhibition, a smoothly silent new subway system that is Canada's first, and many parks and public gardens. Niagara Falls and the adjacent parklands along the river gorge are less than 100 miles away, and the summer Shakespeare Festival at Stratford, Ontario, will be another attraction for Congress visitors.



### OPENING SERVICE

The Congress will open Tuesday evening, August 13, with a great service in Maple Leaf Gardens. The procession will include all the delegates, clerical and lay, the delegates from each Province walking together headed by the banner of their Province.

There will be two addresses at this service, one by the Primate of the Anglican Church of Canada, the Most Rev. Howard H. Clark, Archbishop of Rupert's Land; the other by the Archbishop of Canterbury, the Most Rev. Michael Ramsey.

A choir of more than 700 will participate in the public service which will take the form of Evensong. Dr. Healey Willan of Toronto, one of the world's greatest authorities on church music, has composed an anthem, "O, Praise the Lord," for the occasion. It will be sung by the choir of men, women and boys, and a gallery choir, under the direction of John Sidgwick, organist and choirmaster of St. Clement's Church, North Toronto. A festival setting of the *Magnificat* and *Nunc Dimittis* by Stanford will also be sung. Mr. Sidgwick is recruiting his choir from an area within a 100-mile radius of Toronto.

### THE CONGRESS IN YOUR PARISH

The Congress is of great significance to all Anglicans, those who stay at home as well as those who travel to Toronto. To help all Episcopalians, especially those in the United States and Canada, to catch a glimpse of Congress thinking and the place of the Anglican Communion in the world today, the American Editorial Subcommittee has prepared *The Anglican Congress and You*, a study guide which can help bring alive the Congress in your parish. Copies may be ordered from Seabury Press at 35 cents each.

### THE ANGLICAN CONGRESS PRAYER

Bishop Frederick Wilkinson of Toronto has asked for the prayers of every member of the Anglican Communion. A special prayer has been written for common use. In the preface to the *Anglican Congress Calendar*, Bishop Wilkinson writes, "We ask for the prayers, the informed interest, and the financial support of all Anglicans to make this unique gathering a truly great spiritual success."

"May we pray daily for God's blessing upon the Congress and for those who have to make the preparations for it. Let us inform ourselves as to the significance of the Congress and its purpose. Let us take the full advantage of the presence of fellow Anglicans from every part of the world in our midst—in Toronto, or as they visit dioceses across Canada—to make them feel how real is the concern of Canadians for the world-wide task of the Anglican Communion; how faithful and sincere is our fellowship in prayer, and how supremely important is the worship and witness of the world-wide Anglican Communion as a branch of Christ's Holy Catholic Church."

By our study and prayers we in Western North Carolina can join with our Anglican brothers in Canada in accepting Bishop Wilkinson's warm invitation.





***"The struggling churches of our Parish are no success story but they have pointed us to the reality of God's love. Again and again, we have seen half-dead symbols of our faith come alive."***

# THE EAST HARLEM

**—by the Rev. George William Webber**

Editor's note: With his wife and four children, Bill Webber lives and works as a minister in the East Harlem Protestant Parish of New York City. He is also part-time associate professor of practical theology at Union Theological Seminary. After reading and studying his book, **God's Colony in Man's World** (Abingdon, \$2.75), for more than a year, the Parish Life Committee of Trinity Parish, Asheville, asked Mr. Webber to lead them in a study conference at In-the-Oaks, March 8-10. The theme of the conference was "The Missionary Structures of the Congregation." Mr. Webber feels that the present structures of a congregation—the way the congregation organizes its life, carries out its responsibilities and understands what it means to function as the Church—have attained a kind of rigidity and God-giveness that they were never intended to have. He says that the givenness of church structures are now taken as much for granted as sixty years ago many took for granted the fundamentalism of the Bible. "What we really have now," he told the conference members, "is a kind of structural fundamentalism."

In direct opposition to this structural rigidity "a whole raft of theological literature is being published on the renewal of the Church," he stated. **"God's Colony in Man's World"** is an American attempt to digest the

renewal literature, which includes **The Parish Comes Alive** by Ernest Southcott. These books involve an emerging theological climate about the life and mission of the Church. They are trying to remind us what the Church exists for, what the members of a congregation are called to be and do—if they take their faith seriously."

"The Church exists to do God's work," Mr. Webber told the members of the Parish Life Committee and Vestry of Trinity Parish. "It exists as an instrument of God's purpose. This is the reason for the Church. If this is true, what are the structures of your congregation, or mine, that make it possible for the Church truly to engage again in God's mission in the world? What are the structures that will enable a congregation to be a missionary congregation?"

The following article is from a publication of the East Harlem Protestant Parish and is printed here to introduce the congregations of the Diocese of Western North Carolina to the EHPP. We believe that some clues have emerged in that parish which could be of great value to the most remote mission church in helping its members overcome structural rigidity and to become a truly missionary congregation. For a descriptive booklet on the East Harlem Protestant Parish, you may write to THE HIGHLAND CHURCHMAN.

## **Introduction: Exposure and Freedom**

The frustrations and failures of Protestantism as it faces modern urban culture in America have given an inner city ministry like the East Harlem Protestant Parish a quite unique opportunity to serve the whole church. Here, in a congested, racially heterogeneous, low-income neighborhood, the various denominational churches are brought into head-on collision with the facts of modern urban life in their sharpest and harshest form. The emerging world of mass man, with all its forms of depersonalization, is exposed, and we see how individual dignity and responsible human life are being destroyed. At the same time, the inadequacy of current patterns of church life are also exposed. Largely carried over from a rural culture, they are quite unable to meet the challenge of the city. We like to speak in East Harlem of the "Gift of the City," for in the very act of confronting us in the city with the failure of our old patterns, God is reminding us that we must look again, as did our Reformation ancestors, for His patterns for the new day in which we live.

Because the East Harlem Protestant Parish is interdenominational, with mission support from seven major denominations (American Baptist, Presbyterian, Congregational Christian, Methodist, Reformed, Evangelical and Reformed, and Evangelical United Brethren), it has been granted a quite unique freedom to seek for the "new wineskins" for the church's life, unfettered by ecclesiastical pressures to conform to traditional patterns and to meet current expectations of institutional success. This freedom became real also because sufficient funds were made available to undertake a wide range of experiments, and because in its search for faithful patterns the staff was given the freedom to fail many times in finding one "wineskin"



*The Rev. George William Webber.*

of the Reformation, and seem closely to parallel the life of the New Testament churches. At our peril we fail to take with utter seriousness the concrete glimpses we do have of life in the early church. The "new wineskins" turn out to be very old; they just have not been used for quite a while! They seem to make sense when they remind us who we are: a

# PROTESTANT PARISH

that might be useful not only in East Harlem but for the whole church.

This freedom also is reflected in terms of the members of our churches. They, too, come from a wide range of religious traditions, or often from none at all. As families of God in East Harlem, for example, these congregations have no choice but to seek willingly for ways of worship that express their faith, but which at some point or another strike each person as strange or confusing. Because no one tradition dominates, we must find patterns in worship into which meaning can be poured and which will speak of the gospel in terms that come alive in our situation.

Such freedom is, of course, a very dangerous business if there is not some clear locus of authority beyond what people like or are willing to try. We have sometimes used our freedom to do foolish things and have made many mistakes. But where our faith has come alive in worship and action, the patterns almost always turn out to be firmly imbedded in the traditions

family of God's people, gathered together for worship, study, fellowship, and prayer, and then sent forth on His mission of service and witness in the world.

## **The East Harlem Community**

East Harlem is clearly defined by geography. Just north of 96th Street, the New York Central Railroad tracks emerge from under Park Avenue and run on a trestle to the 125th Street station. Where the trains emerge from the tunnel, the wealth of Park Avenue, in one block, gives way to the slums of East Harlem. On the west, the boundary is Central Park; on the east, the river; and on the north, 125th Street. Here in a little over one square mile live approximately 185,000 people, a polyglot mixture, but roughly 40% American Negro, 50% Puerto Rican, and 10% remnants from all the previous immigrant groups.

The whole of East Harlem was built after 1890 really as a slum, that is, as tenements to house as cheaply as possible the immigrants who were flooding



into America. It is an economic ghetto, a community which has its common denominator in poverty. Everyone comes to live here with great dreams of making his way upstream in American life. But especially for the most recent newcomers, American Negroes and Puerto Ricans, too often the dreams have died amid the sordidness and discrimination they find in a big city. Here in their most brutal forms they face all the grim problems of modern urban culture: racial discrimination, inadequate housing, broken families, over-crowded schools, juvenile delinquency, alienation from meaning in work, problems in the use of leisure time. In large measure the people of East Harlem feel the ultimate weight of all the forces which tend to make life impersonal and to destroy any sense of individual worth and dignity.

And in all of East Harlem, in 1948, there was not a single church of a major denomination, ministering to the people of the community. Here, in the midst of great human need, in a radical mission situation, God's church early belonged. The East Harlem Protestant Parish, begun in the late spring of 1948, was a concerted effort on the part of a group of Protestant denominations, in unity, to return to their mission in the inner city.

### **The Development of the Parish**

The first worship service of the Parish was held in a bare little storefront on East 102nd Street under the shadow of the Third Avenue El. The date was October 24, 1948. The first Sunday was not very encouraging. After weeks of calling in the neighborhood, the ministers and staff found themselves on Sunday with only one person in the congregation. Only gradually did the Parish begin to break through

*A Sunday School class meeting in a parish home. On one evening a week, all members of the Parish are urged to attend Bible Study Groups meeting in various apartments.*



*Parish members and friends picket City Hall for better treatment of addicts. The high incidence of addiction in East Harlem and the appalling lack of concern for the addict on the part of society made it imperative that the Parish begin a ministry of healing in this area.*

suspicion, distrust, and great apathy and begin to win acceptance in the community.

In retrospect there seem to have been three stages in the development of the Parish.

#### **1. Participation in the life of East Harlem**

The Parish had to become part of the community, not a false intrusion into the neighborhood, but learning to share in the life and problems of everyone. The use of rented storefronts helped, for now everyone could see what was going on behind the big plate glass windows. The Church and its services were open and available. And of course, the cost for facilities was very minimal. Most of the funds could go into staff. Participation also meant that the staff and their families lived in East Harlem and learned to share in the frustrations and problems of everyone else. The task of Christians in East Harlem is to be like swimmers struggling to rescue drowning men. We must feel the same swift currents, the same threats to existence, but yet be able to point the way to shore where we might together find new life and share in the joy of Christ. As those who live in obedience to God, as "colonists of heaven" we can never be fully identified with East Harlem or anywhere else, but we can participate in its life, its suffering and joy, its hopelessness and frustrations.

#### **2. Concern for Human Problems**

The Parish affirmed the relevance of the gospel to human need. Faced with all the grim problems of East Harlem, we quickly became involved in many ways in seeking to meet human suffering and the fight for brotherhood and justice. This was an important way of calling attention to the fact that here



was a church concerned about men's bodies as well as their souls, about the joy and purpose of life now as well as in the hereafter. In the early days we gave much attention to work with children and youth, for at least they came to the storefronts eagerly and in great numbers. We struggled with landlords of rotting tenements. We helped organize Parents' Associations in local schools. In all these ways we were trying to say that the church which acknowledges Jesus Christ as Lord must offer his love to those in any kind of need. At the same time, the church must join Christ in his battle against evil in the world, gladly fighting in whatever ways are open, to overcome the problems that distort human life.

### 3. Becoming the Church

From the beginning, the work of the Parish was centered in storefront churches, the first one on 102nd and 3rd Ave. (which later moved to 104th), then one on 100th between 1st and 2nd Ave., and a third one on 102nd in the same block. In 1952, a Presbyterian Church (Ascension) joined the Parish, providing for the first time the facilities of a building which could be used by the whole Parish for meetings and big events.

But only gradually did God bring forth congregations of Christ's people who could be the heart of the Parish. In recent years, we have been concerned not less with participation and action, but in rooting these in our life of worship. We have turned to the Bible as the source of our knowledge of Christ. Now the clergy can give time to the equipping of laymen for their ministry, instead of doing all the work of ministry themselves.

### The Gathered Life of the Church

We have come to understand the life of the Christian as existing in two areas; in the gathered life of the church, where Christians meet for their life together of prayer, study, worship and fellowship, and in the dispersed life of the church, that is, scattered abroad in the world as servants of Jesus Christ and witnesses to his kingdom.

In our gathered life we have tried to learn what it means to be a family of God's people. Then we come to see the church as persons, not as an institution, and we are concerned with relationships, with faith and love and witness. To become a family, to discover the unity which Christ grants to his people which transcends all differences of race and class and education, we must spend time together.

### The Dispersed Life of the Church

In East Harlem, as everywhere else, the church dares not exist as a ghetto where men should go to practice religious exercises. It exists as an instrument of God's purpose in redeeming men and restoring them in Christ to their true humanity. In our gathered life, we must prepare ourselves to enter into God's task for his church when we go out into the world as his dispersed people. It is hard to learn that "church work" is not merely to serve as a church officer or teach in Sunday School or go out as a visitor on the



*Street Scene. East 100th Street between First and Second Avenues. In a neighborhood where many people will never set foot inside a church and see no evidence of God in their world, it seems important that the church find dramatic ways of witnessing in public to his presence and activity.*

Every Member Canvass. It is how we serve Christ in the world. We have made it a condition of membership in East Harlem that each person participate actively in one community organization working for justice or brotherhood as a symbol of his work as a disciple.

### Conclusion

In the midst of the failures of the old patterns in East Harlem, we have been driven to look for the gifts of God to the life of his church, the new community which stands against the mass community of modern life. In the face of utter depersonalization, the church must become again a family. God is indeed renewing his church when he calls forth a community of faithful people who find that their life together is the means of restoring them to their true humanity in the midst of great inhumanity. The struggling churches of our Parish are no success story, but they have pointed us to the reality of God's love. Again and again, we have seen half-dead symbols of our faith come alive again, heard the word preached with power, felt the presence of Christ at his table, and shared in the miracle of rebirth. In recent years we have seen in our community signs of hope in the struggle for brotherhood and justice that speak of Christ's reconciling, renewing power. In the church, in both its gathered and dispersed life, God has brought forth among us a community of saints who believe in the channels of grace and are seeking to live in and through them.



# THE ANNUAL CONVENTION



*Bishop Henry, assisted by the Rev. Gale Webbe, Secretary of the Convention, and the Rev. Robin Johnson, Assistant Secretary, heard and recorded reports, resolutions and discussions of Diocesan Officers, Departments and Committees.*



*Anne Hunter Jenkins, wife of Parson Mark Jenkins of Calvary Church, Fletcher, assists in gathering the ballots for the election of new officers of the Diocese.*



*The Rev. and Mrs. Jack Beckwith of St. John's Church, Marion, take their turn talking to Bishop Gray Temple of South Carolina, preacher at the Convention Service on the evening of May 8th.*

The Forty-first Annual Convention of the Diocese of Western North Carolina met at Trinity Parish, Asheville, on May 8th and 9th. In his opening address Bishop Henry asked for a new image of the Episcopal Church in Western North Carolina. This album of photographs by Bert Shipman shows our Episcopal Church Family at its best. The image of the Episcopal Church in local communities will be changed when the members of each parish and mission show forth the same warm qualities of joy, concern and love which were seen on the faces of those who attended the Convention.



*Mrs. Gale Webbe, the Rev. Frank McKenzie of Wilkesboro and the Rev. James Y. Perry, Jr., continue their after-dinner conversations at the entrance of the new parish hall of Trinity.*



*Mrs. Reuben L. Ford, Jr., and Mrs. Welch Tester, both of St. Luke's, Lincolnton, laugh gaily with Mrs. Frank McKenzie of St. Paul's, Wilkesboro.*



# - A Picture Album of Our Diocesan Family Reunion



Mrs. David Kirkpatrick, Mrs. M. George Henry and Mrs. James Y. Perry, Jr., share a fun moment with Betsy Henry.



Mr. V. Jordan Brown, Treasurer of the Diocese and Chairman of Convention Arrangements, and Mrs. Robert Redwood of Trinity, talk with the Rev. Hamilton Witter of the Church of the Messiah.



Mrs. Wilkes Price, left, and Mrs. Fred McConnell, right, are shown discussing with Mrs. Earl Smith, Co-chairman of the Kitchen Committee, plans for the Convention breakfast and lunch.



Mr. and Mrs. Walter Bearden, Jr., of Trinity, Asheville, center, look with Hugh Bigham of Grace, Morganton, and another delegate, at the Thompson Orphanage exhibit.



Mr. and Mrs. W. H. Barkley, right, chat with Mrs. Paul Chaplin. All three are from St. Mary's, Asheville.



Mrs. Melvin Carter of Trinity and Mr. Merlin Clubine of St. Mary's, Blowing Rock, and another delegate enjoy after-dinner conversation.



# MEMBERS ONE OF ANOTHER

● **VICTOR VIRGIL McGUIRE, Jr.**, son of Mr. and Mrs. V. V. McGuire of Asheville, was graduated on June 10 from St. Luke's School of Theology, Sewanee.



He received his bachelor of arts degree from Duke University in 1950. Prior to entering the seminary he was manager of a finance company. He is married to the former Anne Shuford of Thomasville. On June 15th, Victor and his family will go to Cullowhee, where he will be priest-in-charge of St. David's, Cullowhee; St. John's, Sylva; and once a month he will have services at St.

Francis', Cherokee.

● **WILLIAM ALBERT JERR** was ordained to the sacred order of Deacons at St. James' Episcopal Church, Black Mountain, on June 8. He will be priest-in-charge of Church of Our Saviour, Woodside, and St. Cyprian's, Lincolnton.

● **COFFEE HOUR CONVERSATION.** ● The old church of Grace, Waynesville, has been deconsecrated and is being torn down to make way for the new rectory which is being designed by Charles M. Sappenfield, Asheville architect. ● The laymen at St. Luke's, Lincolnton, are building a wall around the church lot. ● St. James', Lenoir, dedicated the renovation of their church on May 23. ● Mr. Richard Oakie of St. James', Hendersonville, is layreader in charge of St. James', Upward.

● **MRS. DOROTHY KARSTEN.** Her Diocesan Family wishes to thank Dot Karsten for her four years of service as secretary to the Bishop. Her husband, Paul Daggert Karsten, is an agent for Equitable Life Insurance. With their daughter, Susan, they live at 125 Lookout Drive in Asheville.

● **CONVENTION AND COUNCIL.** In a letter to the editor of *The Highland Churchman* Mr. Kingsland Van Winkle, Asheville attorney and former Chancellor of the Diocese, commented on the recommendation of the Executive Council that the Convention change the date of its meeting to January. His letter stated:

"I was pleased to note . . . that . . . the Council voted to restore to the Diocesan Convention the responsibility of making policy with the Council carrying out the policy. Somehow with the passing years the Convention has suffered such a decline in its powers that little has been left to it save the election of officers. Let it not be said of us as the *Anglican Digest* says of another body, 'The National Council is an administrative body appointed to create confusion between the triennial General Conventions of the American Church'."

● **CONVENTION AND COUNCIL.** In a letter to the editor of *The Highland Churchman* Mr. Kingsland Van Winkle, Asheville attorney and former Chancellor of the Diocese, commented on the recommendation of the Executive Council that the Convention change the date of its meeting to January. His letter stated:

● **CAPES AND CAPS.** The ladies' choir section of St. Mark's Church, Gastonia, has some used women's choir vestments which are in good condition. There are enough capes, skirts, bows, windsor ties and caps to outfit ten women. Any congregation interested may write to St. Mark's.

● **POPE JOHN XXIII.** The Rt. Rev. Arthur Lichtenberger, who in November 1961, became the first head of an American non-Roman Church to visit a Roman Catholic pontiff, released the following statement upon the death of Pope John XXIII.

"In five brief years His Holiness Pope John XXIII became one of the most widely-known and highly respected men of our time. This was not primarily because he occupied the chair of St. Peter but because of the remarkable qualities of his heart and of his mind.

"Very soon after his election it became evident that he was a man of deep humility and of compassion—the New Testament phrase comes to mind: In him there was 'no guile.' It was these qualities which enabled him to be himself as Pope; to express what he thought and felt freely and openly and not be bound and limited by convention.

"One of the stories frequently told about him was the reply he made to the question put to him by a Cardinal, 'Why do you insist on convening the Vatican Council?' The Pope went to a window in his office, opened it and said, 'To let some fresh air into the Church.'

"Let us hope that window will not again be closed. There is the sound of a refreshing and invigorating breeze in the Ecumenical Movement which brings new hope to us all.

"I feel a deep personal loss in his death. After brief conversation with His Holiness I felt that we had been friends all our lives. But that sense of loss, which thousands share, gives way to a profound sense of gratitude that such a man as Pope John XXIII has been among us at this moment in history. I pray that the enthusiasm he has given us for social justice and peace and unity will bear fruit in our own lives and in the worship and work of the Church."

● **WHERE THIEVES BREAK THROUGH.** Tom Rezzuto, well known antique dealer in Asheville, turned down the would-be customer who offered him two brass candlesticks cheap, but turned him in to the local police. Checking with churches in the immediate vicinity, the police were not able to find the owner. The work of the detectives was made easier when the uneasy Altar Guild ladies of All Souls', Biltmore, called to report that their eucharistic candlesticks were missing from the altar. The giveaway? Mr. Rezzuto read, "In memory of . . ." on the bases.

● **EPISCOPAL CHURCHWOMEN.** At the Forty-first Annual Churchwomen's Convention the delegates adopted a budget of \$5,710.00 for 1964 . . . voted to send their 1964 Missionary Offering of five hundred dollars to help build a youth center and camp in Costa Rica . . . decided that the All Saint's Day Offering for 1963 would go to the Appalachian School for much needed building improvements . . . elected Mrs. W. G. Byerly of Lenoir as president-elect.

● **PROCEDURE FOR BUYING OR SELLING MISSION PROPERTY.** Mr. Junius G. Adams, Jr., Chancellor of the Diocese of West North Carolina, has made announcement of the procedure recently adopted by the Trustees of the Diocese for observance by mission authorities in connection with request to the Trustees to buy or sell property.

"It has become increasingly evident to the Trustees of the Diocese," said Mr. Adams, "that frustrating and unnecessary delays in acting on proposals for the sale or purchase of mission property all too often occur by reason of slow and piecemeal exchange of information between mission authorities and the Trustees. To expedite these transactions the Trustees have recently adopted the following standard procedure, which it is hoped that all mission priests and vestries will study and keep in mind for the future:

1. Each request by a mission for the purchase or sale of property must be accompanied by a certificate that the action proposed represents the wish of that particular mission church authority.
2. The request must be accompanied by a current appraisal of the property, obtained by the mission church authority, made by a disinterested, qualified person.
3. The appraisal must contain an adequate description of the property.

In most cases the Trustees now have little advance detailed information concerning mission property to be sold or bought, whereas the mission authorities have or should have this information readily at hand. Obviously, the Trustees at some point must know what the property is, its fair value and the wishes of the mission group concerned. Without doubt, if these important facts can be promptly furnished to the Trustees, a good many days or weeks of suspenseful waiting can be avoided."

● **THE IMAGE AND YOU.** "What can I do to improve the image of the Episcopal Church?" This question has been raised by the Forty-first Annual Convention and must be answered. The following suggestions are simple things everyone can do:

1. Attend the worship of the Church regularly—a half-empty Church is a poor witness to the Faith we claim to be important.
2. Speak well of the Church and Diocese to which you belong—loose talk confirms the suspicions of ignorant men.
3. Give liberally of what you are and what you have for the work of the Church—a God that costs nothing means nothing.
4. Tell someone today about what your Church means to you—advertise or be forgotten.
5. Pray daily that God may give you His Presence and His Work—you can't give away something you haven't got.

From the St. James' Hendersonville, *Newsletter*

● **ARE YOU AN EPISCOPALIAN IN GOOD STANDING?** The offhand remark, "Oh yes, I'm an Episcopalian, too," may soon fade from the lips of many churchgoers who now readily supply this information at non-church gatherings.

As a result of an historic action taken at the Church's Sixtieth General Convention in Detroit, a "communicant in good standing" has now been defined for the first time in the life of the Church. The revised version of Canon 16, enacted after much discussion by both the House of Bishops and the House of Deputies, lays down three definitions: (1) *members*: all persons who have received the sacrament of Holy Baptism and whose baptism has been recorded in the Church; (2) *members in good standing* all such baptized persons who for one year preceding have attended Sunday worship services at an Episcopal Church on a regular basis "unless for good cause prevented"; and (3) *Communicants in good standing*: all members in good standing who have been confirmed or received by a bishop of the Episcopal Church and have received the Holy Communion *at least three times the previous year* unless prevented by good cause.

From *The Messenger*, Grace Church, Morganton.

● **HOW GOOD A SALESMAN ARE YOU?** Not of soap, of real estate, the Brooklyn Bridge, or whatnot; but how well do you sell Christianity? Probably few of us spend much time as evangelists or salesmen of the Faith. Perhaps we are bashful, embarrassed, or not sure of our "product." But it is obvious that unless the Faith of Christ is better sold throughout the world, we are "in for it." Would you be willing to do what the Mormons, the Jehovah's Witnesses, and others do? Your lack of enthusiasm for this is understandable. Nevertheless, young people who attended the E.Y.C. Convention in Marion two weeks ago did this very thing. Instead of just talking about Christianity in the Parish House, they went out in the street, pushed doorbells, asked people in the shopping districts to hear and read about the Episcopal Church. Naturally these young people were a bit bashful when they started. Some of the people they confronted were scared to death by this unusual approach. Nevertheless, they had many interested hearers and for themselves they found it a worthwhile experience. A similar plan for adults is being considered at the Diocesan Convention held this week in Asheville. Would you be willing to make the attempt to sell your Faith to your unchurched friends or neighbors?

From the St. Mark's, Gastonia, *Newsletter*

**CHAPEL OF CHRIST THE LORD.** Visitors from our diocese to New York City will want to visit the Chapel of Christ the Lord on the street level of the new Episcopal Church Center at 815 Second Avenue. Contemporary in design, the chapel is one of the highlights of the Church's new 12-story office building located one block west of the United Nations Secretariat.







**DIOCESE OF WESTERN NORTH CAROLINA  
ASHEVILLE, NORTH CAROLINA**

Office of the Bishop  
46 Macon Avenue

My dear Friends:

How we all look forward to summer! Vacations, more recreation, trips and all that goes along with trips, visiting friends and families, and on and on. What a glorious time. School routine is broken. The children are around. We let down.

I hope that some of you will use this summer to grow in your Church life. Think of it in this way. Breakfast is not quite so rushed now that the children don't have to dash madly off to school. During the summer months really get down to Bible reading and family prayers each morning. It can more easily be done now. Get in the habit.

If you take a trip or a vacation, remember that God never takes a vacation. He still supplies you with all the beauty of the world. Take this opportunity to each day acknowledge the source of all that you see. Remember to take with you your Forward Day by Day.

On Sundays, away from home, visit your Church for worship and thanksgiving. See how you are received as a stranger. Then determine for the year that you will receive all strangers as you would have them receive you.

On Sundays, if at home, be sure you are on hand to welcome the Summer Travelers. Make them feel at home. If you have "company," share with them the highest expression of yourself in worship. Take them to Church with you.

Books? There are more to be read than you can find time to read. Make at least one of your books this summer one that deals with your inner life. Your Priest will gladly suggest such a book. Or, if you want to study just a little bit, take a commentary and work on a book of the Bible.

Above all in the slower pace of summer, increase your time spent in a conscious relationship with God. Call it prayer, call it meditation, call it what you will, but just spend more time in conscious relationship with God.

May you be re-created, strengthened, and enlarged during the summer.

Sincerely,



# THIS MONTH

ST. AGNES' CHURCH, FRANKLIN, had its beginnings in the dedicated work of the Rev. John Archibald Deal who came to Cartoogechaye in 1878. He first held Episcopal services in the town of Franklin in the Presbyterian Church. The beautiful church of St. Agnes' was made possible by the generosity of Mr. Gordon Knox Bell of New York City. The church was dedicated to the glory of God and in memory of Mr. Bell's daughter, Agnes Souter Bell, in 1888. The Rev. Wilson West Sneed, D.D., is the present rector of the congregation of over one hundred baptized mmbers.

## JULY



<i>sunday</i>	<i>monday</i>	<i>tuesday</i>	<i>wednesday</i>	<i>thursday</i>	<i>friday</i>	<i>saturday</i>
<i>One nation, under God, indivisible, with Liberty and justice for all.</i>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b> Independence Day	<b>5</b>	<b>6</b>
<b>7</b> Morning: Bishop Henry at St. Mary's Beaver Creek and at St. Mary's, Blowing Rock 4:15 P.M., Highland Hospital	<b>8</b> Kanuga Board Meeting, Kanuga, 1:00 P.M.	<b>9</b>	<b>10</b>	<b>11</b> Bishop Henry at Pioneer Camp, Sky Valley, 5:00 P.M.	<b>12</b>	<b>13</b>
<b>14</b> Bishop Henry at Church of the Incarnation, Highlands, 11:00 A.M. St. John's, Cartoogechaye, 4:00 P.M.	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>
<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b>
<b>28</b> Bishop Henry at All Saints', Linville, 11:00 A.M.	<b>29</b>	<b>30</b>	<b>31</b>	<div> <b>JUNE</b>  Sun Mon Tue Wed Thu Fri Sat  2 3 4 5 6 7 8  9 10 11 12 13 14 15  16 17 18 19 20 21 22  23 24 25 26 27 28 29  30 </div> <div> <b>AUGUST</b>  Sun Mon Tue Wed Thu Fri Sat  1 2 3  4 5 6 7 8 9 10  11 12 13 14 15 16 17  18 19 20 21 22 23 24  25 26 27 28 29 30 31 </div>		

anglican congress 1963

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Publication of  
**THE DIOCESE OF  
WESTERN NORTH CAROLINA**

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### OUR COVER

The Most Rev. and Rt. Hon. Arthur Michael Ramsey, the one hundredth Archbishop of Canterbury, showed throughout the Anglican Congress the qualities of personal warmth, good humor, wisdom and faithfulness, which enable him to fill his title, Primate of All England, and his role as an outstanding leader in the whole Anglican Communion.

THE HIGHLAND CHURCHMAN is published monthly except January and July by the Department of Promotion of the Episcopal Diocese of Western North Carolina. Second class postage paid at Asheville, North Carolina. All manuscripts, drawings, photographs and news articles should be accompanied by a self-addressed envelope if return is desired. Subscription prices: Single copy, 10¢; one year, \$1.00. Change of address: The Post Office will not forward copies; so please give us at least one month's notice before changing your address. Preferably send address clipped from back copy, but always include both old and new addresses. Parishes are asked to send in names of new members each month. The Highland Churchman, Circulation Department, P. O. Box 5074, Asheville, N. C.

## No Monopoly On God

The Anglican Congress here may be rather a shocker to people who have thought of the Anglican Church as a stuffy hangover from colonial Family Compact times, or, as is sometimes said of it in the U. K., "The Tory party on its knees."

The fellowship and deliberations of the Congress show the Anglican Communion to be universal, radical and revolutionary, crossing racial and national boundaries, facing the frontiers of faith and reforming itself for the world as it is today.

Bishops from the Orient have taken precedence over priests from England; black African priests have shared prayer rails with white delegates from the southern United States.

The Archbishop of Canterbury has preached with fervor of the central truths of Christian belief; Canon Max Warren of the Church Missionary Society has spoken against "pigeonholing God" ("We claim no monopoly on God") and the need to "joyfully accept the complexity of our time."

Two major events of the Congress — apart from the great services of music and worship — have been Canon Max Warren's address to the first plenary session and the issuance of the "Manifesto" about the Church's "mutual responsibility."

In a sense, Canon Warren was calling for a theological re-assessment in the face of a secularism in our world. He said it was important to see God at work in the non-religious (citing Marx and Freud). He welcomed within the church itself the "tremendous movement toward experiments in worship." Thus has the Congress been attempting to deal with the "fact of general unbelief" and what the Archbishop of Canterbury called "religionless Christianity."

The Congress is facing not only the need to speak out to the world of unbelief in modern terms, significant of a moral universe, but also the mission to reach out to the "unevangelized" areas. The Manifesto calls upon each of the 18 national churches in the Anglican Communion to pool their money, preachers and teachers.

"We need to examine our priorities . . . A new organ in Lagos or New York, for example, might mean that 12 fewer priests are trained in Asia or Latin America."

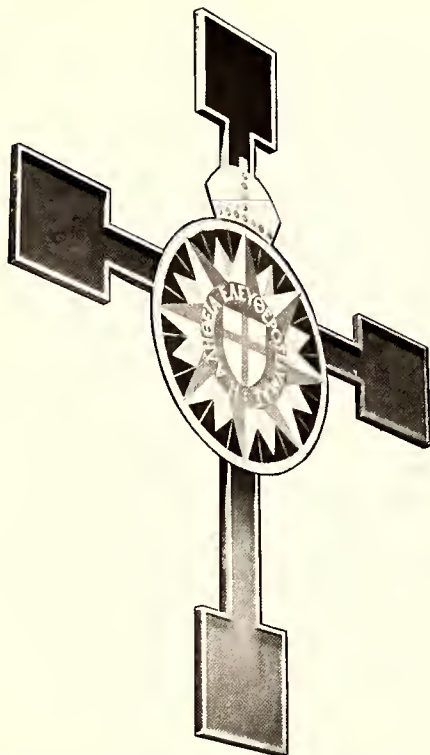
The framers of the Manifesto — the Advisory Council of Missionary Strategy (composed mainly of bishops) — says: "What we are really asking is the rebirth of the Anglican Communion, which means the death of many old things — but infinitely more, the birth of entirely new relationships."

The Congress has the document under deliberation. Well may all heed the criticism of Bishop J. C. Vockler of Polynesia concerning the luxury in affluent churches. He said he runs the biggest diocese in the Anglican Communion for an entire year on less money than some Canadian parishes spend in one month.

—*Toronto Daily Star editorial, August 20.*

### Ambassadors of A New Way

In Toronto, the Anglican Communion became a living, throbbing reality. As the delegates took leave of each other, they realized the importance of making this fellowship a reality to their neighbors in the many parts of the world which they call home. His Grace of Canterbury urged the delegates to go home "to be ambassadors within your own church of a new way of looking at your church's past and privilege." As each member of the Diocese of Western North Carolina participates in the Diocesan-wide Evangelistic Crusade to be held from October 13th to November 17th, we might well remind ourselves that this, too, is our mission — to be ambassadors of a new way. The Episcopal Church's past in Western North Carolina is filled with individuals and parishes who shared their heritage with their neighbors. It is now our privilege to continue in this great work.



## **"The Church That Lives To Itself Will Die By Itself"**

This was the warning which the Archbishop of Canterbury gave us during the Congress, and we have taken it to heart. For God has moved us by His Holy Spirit to think *very hard* about our vocation as Christians. *Selfish ways must go.*

### **1. God has called us to be a SERVING CHURCH.**

He has redeemed us in Jesus Christ, the Son of God, who came among us as a servant.

We are determined to learn how to serve our neighbors outside our Church walls, and our fellow men and women of other nations and continents.

We thank God that He has made us a world-wide fellowship of many races, so that the riches and talents of one Church may meet the needs of another.

All receive from God; all are called to give to others.

We can no longer think of some Churches doing all the giving, and some doing all the receiving. We pray that our congregations may learn to give and to receive men, money and ideas, with true and sensitive Christian love.

We are sure that our Communion must find new ways to support those provinces and peoples that are in urgent need, both spiritual and material. Some of our Churches struggle to survive; others face grave emergencies; none can meet our Lord's challenge alone. This calls into question what we all spend on ourselves. This is what Christian love means, in practice. We were reminded, for example, that a new organ in a city church may mean that twelve fewer priests are trained in Asia or Latin America.

# **The Congress Message**

WE HAVE WELCOMED FOR SERIOUS STUDY THE PLAN PRESENTED TO US BY OUR CHURCH LEADERS CALLED "MUTUAL RESPONSIBILITY AND INTERDEPENDENCE IN THE BODY OF CHRIST."

### **(2) God has called us to be a LISTENING CHURCH.**

We have learned again at Toronto that Anglicans, like other people, have no monopoly of God's Truth. We must all listen more carefully to what He has to say to us. He speaks through the Bible, though prayer and sacrament. He speaks through men of other faiths and through those involved in this world's affairs whether or not they recognize Him.

### **(3) God has called us to be ONE CHURCH.**

Anglicans cannot live in isolation from other Christians. Some of our dioceses are now preparing to enter into unity with other Churches. In this new life we shall seek to offer them our support and our fellowship. And we intend to work far more closely with our fellow Christians of other Communions, both at home and throughout the world.

### **(4) God has called us TO AFFIRM THE UNITY OF THE HUMAN RACE.**

Segregation and other forms of discrimination are sin. We voice our deep concern and compassion for all who suffer on account of their race, colour or creed. We pledge our active support for all those who in various parts of the world are witnessing for Christ by their courageous stand against discrimination and segregation. We are ashamed that barriers of race should still persist in the life of the Church.

### **(5) God has called us ALL CLERGY AND LAITY TOGETHER.**

Again and again in our Congress we have realized the fundamental importance of the laity as partners with the clergy in the whole work of the Church. Our lay delegates have asked urgently for more adequate training. Our Anglican laity want to understand their Faith. They want to know how it applies to questions of poverty, politics, race, war and peace. They want to know how it applies to their every day work and leisure so that they may witness to Christ.

God is calling some of our churches to new opportunities for expansion. He calls others to patient faithfulness, others to new kinds of unity, others to endure frustration or persecution. The message of the cross is that these are blessings and burdens to be shared in love. We are passionately concerned that He shall do what He wants with us all.

"He who calls you is utterly faithful and He will finish what he has set out to do." (I Thessalonians 5:24)

The Power of the Lord Christ be with you all.





# *Anglican Congress Report*

## **WORSHIP BEGAN THE CONGRESS**

**T**HE ANGLICAN CONGRESS was held in Toronto from Tuesday, August 13th to Friday, August 23rd. This ten-day meeting originated in a proposal made at the Lambeth Conference of 1948 to hold periodically gatherings of delegates from all dioceses of the Anglican Communion. The Anglican Communion includes 18 national or regional churches and embraces 340 dioceses scattered over the world.

The Rt. Rev. M. George Henry, Bishop of the Episcopal Diocese of Western North Carolina; the Rev. James Y. Perry, Jr., Executive Secretary to the Bishop; and Mr. Bruce J. Silvis of Trinity Church, Spruce Pine, were the official delegates from the Diocese of Western North Carolina. Accompanying them were Mrs. Henry, the family of Mr. Perry, and Mrs. Silvis. The Rev. J. Finley Cooper of Trinity Parish, Asheville, attended as the youth delegate representing the Fourth Province. The Rev. James Hindle of the Church of the Holy Cross, Tryon, attended as a visitor.

Some 17,000, the largest crowd ever assembled in Toronto's Maple Leaf Gardens, participated in the opening service of Choral Evensong August 13. For 40 minutes, the almost 1,000 delegates processed into the arena with a thrilling display of color from the native dress of the laity, the vestments of the priests and bishops and the cope-and-mitred Primates of All England and All Canada.

At the opening service, the Most Rev. Howard Clark, Canadian primate, surveyed the reasons for holding a Congress, saying, "We are here to take a hard and honest look at this strange new age in which we live."

The Archbishop of Canterbury, the Most Rev. Michael Ramsey, the second preacher, said that, in order to serve God in the heart of particular countries, cultures and languages, the church must be as Canadian as the Canadians, as African as the Africans, as Asian as the Asians. He also suggested that African and Asian missionaries might go to England to convert the post-Christian heathenism there and to convert the English church to a closer following of Christ.





*Some 17,000 persons gathered at the Maple Leaf Gardens in Toronto for the opening service of the Anglican Congress on Tuesday, August 13, 1963.*

## ARCHBISHOP OF CANTERBURY OPENED THE CONGRESS

"The church that lives to itself will die by itself." With this warning from the Archbishop of Canterbury, the Rt. Hon. and Most Rev. Michael Ramsey, the second Anglican Congress opened Aug. 13 with 995 registered delegates. Some 358 persons represented the Episcopal Church at the Congress.

Ten days later, at the end of the Congress, Bishop Bayne, Anglican executive officer, saw "a profound change." In the past, he said, "we have looked like a North Atlantic church. I think that impression is gone. Compared to the first Congress in Minneapolis in 1954, there has been a greater buoyancy and bounce. We've looked at ourselves with a new depth and frankness."

A five-point Congress Message was approved by the delegates, with the suggestion that it be read in all parishes. The message says that God has called us to be a serving church, a listening church, one church, to affirm the unity of the human race, and that God has called us all, clergy and laity together.



*Two Royal Canadian Mounted Policemen stand at attention as the Archbishop of Canterbury is greeted on arrival at Malton Airport by the Rt. Rev. Frederick H. Wilkinson, Bishop of Toronto, and the Most Rev. Howard H. Clark, Primate of All Canada.*



*The more than 300 delegates from the United States gather behind their bright red banner prior to processing into Maple Leaf Gardens for the opening service.*



*Delegations from the Church of West Africa and the Holy Catholic Church of Japan gather behind their banners at the Missionary Rally.*





*The Archbishop of Canterbury in procession at the opening service.*

### **MUTUAL RESPONSIBILITY AND INTERDEPENDENCE**

In a document called "Mutual Responsibility and Interdependence in the Body of Christ" a new era in the common life of the Anglican Communion is sought. It will be an era in which talk of "giving" and "receiving" churches will be silenced and the keynote of worldwide Anglican work will be equal partnership in the Gospel. This document originated at a pre-Congress meeting of the Advisory Council of Missionary Strategy and a subsequent meeting of all primates and metropolitans of the Communion's 18 churches.

Following the presentation of the document to the Congress, the Archbishop of Canterbury said that it "aims at generating the sharing of common responsibility by all our churches with one another, so that one picture gives place to another picture. The picture that must go is: there is our church and here are its priorities and, of course, we have always had an obligation and a priority to be looking after and helping this or that somewhere else in the world.

"This is the picture that must disappear for two reasons: partly because the idea of looking after

things in a haphazard, piecemeal way means really stagnation; but partly because this concept of looking after people and areas is a concept that has to go. And the latter is as important a part of the document as the former."

The document calls for each church to ask itself about its resources and its needs, and where it was called by God to share in major partnerships with other Christians. The primates asked each church to join now in an immediate commitment to increased financial support, amounting to at least \$15 million in the next five years, over and above existing budgets to meet already known needs.

Commitment of the lives of men and women to fulfilling Christ's ministry to the world was also called for. The continuation and extension of inter-Anglican consultation is requested with the appointment of regional officers to further the process of planning, communication and consultation. Such regional officers are proposed for North America, Latin America, Africa, British Isles, India, Pakistan and the Middle East, the South Pacific and Southeast Asia.

In commenting on the increased financial support, Bishop Bayne said that it had nothing to do with future planning. It was the amount needed now to maintain and consolidate existing work. Nor was it an appeal. To appeal for money for the church's mission was degradation of God and ourselves. "God has no need. If the mission is God's, then we do not ask for help to give God a boost; therefore, we do not appeal for funds. We allow people to take a share in God's work and this is a very different thing."

### **SIX THEME SPEECHES**

In the first of six theme speeches, the Rev. Canon Max Warren, general secretary of the Church Missionary Society, said Anglicans should beware of claiming a monopoly on God. We should be bold to see God at work in that bitter critic of nineteenth century society, Karl Marx, and humbly thank God for His grace at work in Freud, Canon Warren said introducing the theme, the Church's Mission to the World on the Religious Frontier.

"God meets me everywhere, or I never meet him. If I think I meet Him only in Bible and Sacrament, and in the Christian fellowship, then I do not know whom it is I meet. For He speaks to me in my newspaper, as well as in the Bible. He seeks me out in the theatre, in the novel, in art as well as in the Holy Communion," said the speaker.

The second theme, the Church's Mission on the Political Frontier, was presented by the Rt. Rev. J. W. Sadiq, Bishop of Nagpur, India. He said nothing could influence world politics more than a church united across national boundaries and unshaken by national and international power politics. Therefore, he said, the church with its international existence and outreach should press forward with a sense of urgency towards the goal of visible unity.

English layman John Lawrence said that city lights and all that goes with them may in the long run prove a matter of greater concern to the church than all the attacks of open opponents. He was the theme speaker on the Church's Mission on the Cultural Frontier.



Ever since the industrial revolution, continued Mr. Lawrence, the working class of the great cities had ceased to practice whatever religion they had before the great industrial cities grew up. From the ground level it looked as if the culture of the modern city was much the strongest influence on modern man.

A ministry where laymen would conduct the Eucharist, baptisms, marriages and burials, and priests would concentrate on teaching and training the People of God for action in the world, was outlined by the principal of Christchurch College in New Zealand, the Rev. Canon F. C. Synge. Canon Synge was theme speaker for the Challenge of the Frontiers: Training for Action.

Canon Synge invited consideration of the thesis that there are only two orders of ministers in Christ's Church — bishops and laity. He suggested that the bishop was once the only celebrant of the Eucharist and the only baptizer and that the priest acted as a delegate of the bishop.

The fifth theme, Organizing for Action, was presented by Bishop Bayne. He outlined the necessary conditions for action. He said, "Whatever organization we will ever have must be true to that cardinal principle of the free association of regional and national churches. The second great condition of Anglican action is that we shall travel light, that we shall remember that we are pilgrim people, and that a pilgrim carries with him only those things that are essential for his life."

According to Bishop Bayne, the third condition is that the Anglican Communion is not an end in itself. The end of Anglican missionary strategy is not that there shall be more Anglicans, but that the Church of Jesus Christ shall be planted in every place.

Bishop Bayne says, "First, we must continue to develop and strengthen our interchurch relationships. The second thing we must do is to organize ourselves around our mission, at home as well as abroad."

In order to organize for action, Bishop Bayne asked the church: (1) Do its decision-making processes reflect the common will of the church in a nation? (2) Is the financial structure such as to encourage imagination as well as duty? (3) Does our current theological education program prepare men for ministry in this modern world, and does it provide adequate theological training of the laity? (4) Is any study and planning directed to the world and mission

*The Most Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, is seated in the front row, fourth from the left, during one of the plenary sessions of the Congress. The Canadian Room in the Royal York Hotel seats 2,500 and was filled at most plenary sessions.*



*Tea was served to delegates each afternoon at 4:30 under the great blue and white tea tent pitched on an athletic field of the University of Toronto. Seated here, left to right, are Mrs. Frederick H. Wilkinson, Mrs. Arthur M. Ramsey, the Archbishop of Canterbury and Bishop Wilkinson of Toronto.*

or towards strengthening our own position? (5) Is our interior discipline demanding enough of ourselves in preparation for discipleship? (6) Are our interchurch relationships such as to involve us directly and irrevocably in the life and fortune of other churches? (7) Is our life so organized that the unity of the Church in Christ and in baptism is the underlying assumption of all we do?

"It would be folly to talk about the vocation of Anglicanism without first taking into account the likelihood that our days are numbered," the Rev. Canon Howard Johnson of New York declared in the sixth and final theme address. In commenting on his Anglican world junket, Canon Johnson said, "The main thing I have to report is this: the Christian Church — in spite of ineptitude here and there, in spite of bungling and beggarly performance all too often — has made a world of difference in this world. It has been like a shaft of light."

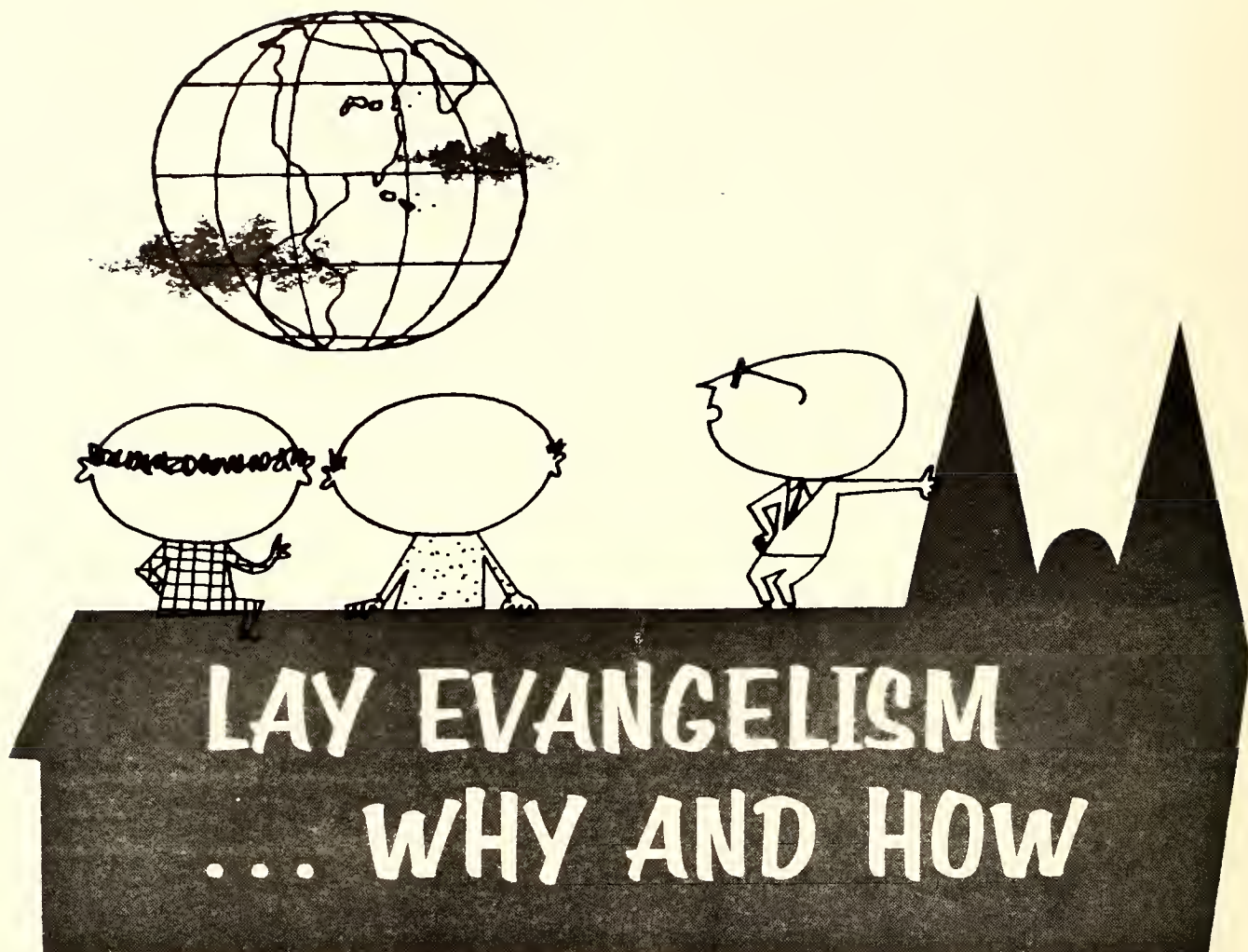
"Getting down to business," Cannon Johnson said, means that the quality of preaching and teaching must be improved; the skills, energies and insights of the laity must be given scope as never before; and every effort must be made to restore the church to visible unity.

In pointing out the vocation of Anglicanism, he described the relationship of the Episcopal Church with the Philippine Independent Church and the need to bring the church to the thousands of unchurched in Latin America.

He also contended that the Anglican comprehensiveness of High, Low and Broad was desirable for the church. Christianity, he said, needs not uniformity but a "mutual conversation" in which "brethren mutually correct each other, mutually enrich each other."

Panel speakers from all of Anglicanism followed the theme address each day and the delegates were divided into discussion groups which met for six afternoons. It was in these that individuals could thresh out what they had been hearing. A report of findings from these 35 groups indicated that a wide variety of subjects, including the population problem and other religious and moral issues, had been discussed.





The experience during the Diocesan Evangelistic Crusade of bringing someone into the Church will be new to many Episcopalians. In the Early Church, *member* equalled *evangelist*; *evangelist* equalled *missionary*. In recent years the responsibility of bringing people into the Church has become more and more the responsibility of the clergy and represents perhaps the largest single factor in the small growth of our church. This article is an attempt to help prepare you to become a lay evangelist and to go where we have been called all along — into the world to bring others to Christ and His Church. The spiritual blessing that will come from your sharing your faith with others will perhaps be the greatest single reward of this endeavor. Beyond that, the worthwhileness of the Diocesan Evangelistic Crusade is dependent upon a significant number of lay people participating.

## THE WHY OF EVANGELISM

Beginning with our baptism, we are signed with the "sign of the Cross in token that hereafter (we) would not be ashamed to confess the faith of Christ crucified" (Prayer Book page 280). We confess the

faith in grace before meals and in having family prayers. We confess the faith in our lives by the way we live, work and play. Wherever we act and behave responsibly in decision-making and in meeting our daily tasks as Christians we are confessing "the faith of Christ crucified." The old saw, "I cannot hear what you say because of what you are," carries a lot of truth, for the way we live can be a powerful witness for Christ.

But is this enough? No. Accompanying this must be the witness of the spoken word. There is strong Biblical warrant for this. We hear the psalmist saying, "Let the redeemed of the Lord say so." Our Lord began his public ministry by teaching and preaching and ended his earthly ministry by commissioning his disciples to go into all the world and do the same. He did not let his life be his only witness to God's love and truth. He spoke to people. To Matthew he said, "Come and follow me." Notice that he did not wait for Matthew to get knowledge of his life and work or accidentally stumble into the company of his disciples. The same point can be made about Andrew who went after his brother Simon Peter and said, "Come and see."

## THE HOW OF EVANGELISM

*How do we go about evangelism?*

First, ignore the feeling of inadequacy to the task. Everyone is really inadequate, but fortunately, "God does not choose the fit, he outfits those whom he chooses." God is using you; you are not using God. The final word is His, not yours. Put it another way: You haven't chosen this responsibility. God through your Baptism has chosen you and placed this responsibility upon you.

Second, commit yourself to bringing at least one person into the church by signing a pledge:

God being my helper, I will bring one person to Christ in His Church.

\_\_\_\_\_  
(Signed)

Third, adopt the "Plan for Winning Others to the Church" as a way to proceed in your evangelistic endeavors.

Fourth, use the idea of sponsorship. Decide to go with and shepherd your prospect through the mission and confirmation service as well as stay with him at each service of the church for four Sundays following his confirmation.

### HELPS ON VISITING PROSPECTIVE CONVERTS

1. Opening question: "Which church do you attend every Sunday?" Don't ask, which church do you belong to? Statistics show that whereas the churches claim only 65 per cent of the population of this country as members, 98 per cent of the people claim membership in some church.

2. Say, "We are having a mission at our church. Can I come by for you this Monday at 7:15?" Don't say, "We are having a mission this week. Come if you can and I will be on the lookout for you."

3. Opening sentence: "I have a tract here on our Church entitled, '20 Questions about the Episcopal Church? I would like to give you this and talk to you for a few minutes about my church.'"

4. Don't become discouraged if the first visit isn't a success. Unless there is an unqualified "no," go back to see your prospect several times. If at the end of several visits you have met with no success, you might say, "Look, I am still very interested in your coming with me to my church, but if you would rather I stop seeing you about it, just say so. If not, I'll keep trying as long as it takes us to get together on this thing."

5. Before your friend comes to church, go over the services in the Prayer Book with him.

## PLAN FOR WINNING OTHERS TO THE CHURCH

As a Church person interested in seeing other people come into the Church through Baptism and Confirmation, will you do these five definite things? You will note that they are quite definite. Do not omit any one of them.

1. Within the next two days, make a list of five persons that you think might be interested, even mildly, in the Episcopal Church. Think over those you meet in business or socially. There are probably a number who are not active in any Church.

2. Say this prayer: "Direct me, O Lord, in leading people to Baptism and Confirmation, especially the following: (Here insert the names of your friends), through Jesus Christ our Lord. Amen."

3. Within the week, make an occasion to talk with at least one of the five persons on your list, and invite him or her to go to Church with you.

4. Bring that person or one of the others to Church next Sunday. See that he or she meets the rector and at least five parishioners.

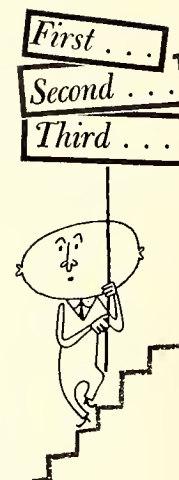
5. When an inquirers' class starts, invite those on your list to come with you to the first session of the class.

See what will happen, under God's guidance, when you take these five steps. Will you take them? Holding to the time-schedule suggested is important, because it avoids "putting things off."



# 5 STEPS FOR A SUCCESSFUL PREACHING MISSION

*The Church of the Redeemer, Shelby, points out the steps to take.*



## 1

### INITIAL PLANNING

After the vestry has decided to have a preaching mission and after the preacher has been invited, arrange a date with the mission preacher to meet with the vestry or preaching mission committee. At this meeting the rector or priest-in-charge and guest preacher will explain the nature and purpose of a preaching mission and preliminary plans will be made.



*The mission preacher, the Rt. Rev. M. George Henry, Bishop of Western North Carolina, meets with the Vestry of the Church of the Redeemer and their rector, the Rev. Roland Whitmire.*

## 2

### APPOINT COMMITTEES

The next step is to appoint committees necessary to carry through the plans. Finance, Publicity, Hospitality, Transportation and Telephone Committees are among the committees normally created. The Finance Committee and the Publicity Committee need to begin their work four months in advance of the mission.



*Committee chairmen meet to review and coordinate plans for their preaching mission.*

# 3

## PUBLICITY

A community-wide publicity effort is needed to complement the interest and cooperation of the congregation. All the common channels of communication should be considered. Posters, radio, television, newspapers and brochures are effective ways of letting the whole community know about this exciting project of the Episcopal Church.



*Two members of the Publicity Committee erect a sign a week before the mission.*

# 4

## THE MISSION

During the week of the mission the congregation will want to introduce their guest preacher to the community upon every possible occasion. He may speak on the radio; he may speak to civic clubs and high schools and colleges; and he may visit parishioners at home and at work. A coffee hour following the service each evening gives an opportunity for the preacher to become known to individuals.



*Bishop Henry and the rector visit at the home of the parishioner.*

# 5

## FOLLOW-UP

The mission will open the eyes of members of the congregation to new opportunities for service and witness in their community. Those who have expressed an interest in Christianity and in the Episcopal Church should be visited by clergy and lay persons. An inquirers' class may be begun to give further instruction and insight to interested persons. Necessary study groups on related themes of the preaching mission may be begun to give members of the parish opportunities for continued exploration.



*The rector and visiting preacher discuss possible follow-up plans after the concluding service.*



# MEMBERS ONE OF ANOTHER



*Stevie and Ricky can stay together in their new family home.*

## "WE FEEL THAT POSSIBLY THIS IS A NEED WHICH WE CAN MEET"

Mr. and Mrs. Louis Boyd and their two children, Louis, age 13, and Elizabeth (Betsy), age 10, have opened up their home and hearts to two fine little boys, Stevie, 4, and Ricky, 11.

Stevie was too young to be placed in group care at Thompson Orphanage. This family home makes it possible for the two brothers to stay together.

When these pictures were taken, Louis Boyd was away at Camp Vade Mecum. Ricky was looking to Camp Vade Mecum in August.

The Boyd family returned to Salisbury from Greenville, North Carolina, last fall and now reside at 129 South Ellis Street. They are active members of St. Luke's Episcopal Church. Mr. Boyd is a manufacturing representative for a textile firm.

If you too "feel that possibly this is a need which you can meet," contact Mary M. Wunder, Director of Social Service, Thompson Orphanage, Charlotte, N. C.



*Stevie, Ricky and Betsy join their new parents for a visit to the shopping center. Louis Boyd was away at camp.*

## • BRITISH AUTHORS CRITICIZED IN PRESS.

Two recent books on the Church of England, one by a Bishop and the other by a young London journalist, have touched off controversies in the British press which are echoing on the other side of the Atlantic.

Although not a churchman himself, Paul Ferris' friendship with several clergymen led him to write "The Church of England" which Macmillan published here recently. A candid and unsentimental observer, Ferris, a staff writer for the London Observer, has written a thorough account of the Church, what its clergy are saying, what its problems seem to be from an outsider's point of view, how it is financed.

Some readers have criticized Ferris because he is an outsider appraising the Church. The same charge can never be leveled at the Bishop of Woolwich, Dr. John A. T. Robinson, whose book "Honest to God" advocates a new image of God.

Bishop Robinson argues that the traditional image of God as "the man up there" no longer applies with contemporary knowledge. He also advocates unconventional views of Holy Communion, prayer, the Church, even the Resurrection.

Most of the clergy and laymen in England were temperate in their response. But the Archbishop of Canterbury, Michael Ramsey, disagreed with Bishop Robinson's book by saying that it was misleading to criticize an image of God as old as Christianity itself.

According to *Time*, "Honest to God," which sold 126,000 copies in Britain, has "stirred up the Church of England's loudest row in years." The Westminster Press has published the book in the U. S.

• ECUMENICAL OFFICER. Presiding Bishop Lichtenberger announced July 25 that Peter Day, editor of *The Living Church*, has accepted appointment as Ecumenical Officer of the Episcopal National Council.

Mr. Day will undertake the responsibilities of this new office after the first of the year.

In making the announcement, Bishop Lichtenberger said, "I am delighted that Peter Day is to be our Ecumenical Officer. In this position, which was created by action of the General Convention in 1961, he will work closely with the three Joint Commissions: Approaches to Unity, Ecumenical Relations and Co-operation with the Eastern and Old Catholic Churches.

"Peter Day has been a valuable member of the General Board of the National Council for several years. He will now establish and maintain a close relationship with the NCCC and the World Council of Churches as Ecumenical Officer of the Episcopal Church," Bishop Lichtenberger explained.

He added that "there is a detailed job description of this new office in our files at the Episcopal Church Center, but there is plenty of room within it for creative effort. I am certain that Day will help us all to discern and understand more clearly the opportunities before us in our search for the unity which God wills for His Church."

● **ASHEVILLE DEANERY MISSION.** Dr. W. Hamilton Aulenbach, rector of Christ Church and St. Michael's, Germantown, Philadelphia, will be the speaker for the Asheville Evangelistic Mission to be held by the churches of the Asheville Deanery on October 27th, 28th, 29th and 30th. The Mission is



being conducted as part of the diocesan-wide crusade and will begin each evening at 8:00 in the auditorium of the William Randolph School on Montford Ave. Dr. Aulenbach, popularly called "The Rector" by his parishioners, is widely known for his creativity in discovering and using

new methods for communicating the Gospel in today's world. During the summer of 1963 he went to Europe to speak to American troops stationed there. Dr. Aulenbach became well-known to Asheville residents when he was here a few years ago as a Lenten preacher sponsored by the Churchmen of Church Street.

● **IN-THE-OAKS POOL.** The ceiling of the indoor pool at In-the-Oaks no longer has an arch. On the morning of June sixteenth, just before the first session of Camp Henry began, the plaster of a small area at one end fell. Upon the advice of engineers the entire ceiling was removed, allowing the pool to be used by most of the Camp Henry groups. The Junior High Conference was able to use the swimming facilities of the Blue Ridge Assembly. A blessing in disguise is the now flat ceiling, which has cut the noise level down considerably.

● **PROVINCIAL SYNOD AT ASHEVILLE.** The Thirty-second Synod of the Fourth Province, the Provincial Meeting of the Episcopal Churchwomen, and the Daughters of the King will meet at Trinity Church, Asheville, on October 7th, 8th, 9th and 10th. The Daughters of the King meet on Monday and Tuesday and the Synod and the Churchwomen meet Wednesday and Thursday. Special speakers include the Rev. Edward L. Merrow, Rector of Grace Church, Alexandria, who will lead the program for the Daughters of the King; Bishop Albert Rhett Stuart of Georgia, who will conduct for the women a study course based on Harry Blamires' *The Christian Mind*; and Bishop Girault McArthur Jones of Louisiana, who will speak at the Synod Service on the evening of October 9th. The public is invited to this service. Mr. J. Gerald Cowan is general chairman for the host parish, Trinity Church, and Miss Anna Cay Henry is secretary for arrangements.

● **GLOBAL ODYSSEY.** Four years ago Howard A. Johnson (not of the "host of the highway" family) embarked upon a journey to discover the Anglican Communion. For 730 days, over land and sea and in the air, often on foot, he travelled 200,000 miles,

crossed the equator six times. He slept in 294 beds in one of which the last occupant had been murdered. And there were the mud and the terrifying bridges in Borneo, to mention but a single adventure. But all these things and many more Canon Johnson faced with never a day of illness. And on his return to the Cathedral Church of St. John the Divine, New York, of which he is Canon Theologian, he faced perhaps an even greater adventure: reporting his discoveries to the Church at home. And this he has done with wit and humor and great understanding in *Global Odyssey* (New York, Harper and Row: \$5.95), subtitled *An Episcopalian's Encounter with the Anglican Communion in Eighty Countries*.

*Global Odyssey* is not the usual missionary report nor is it a travelog with Christian overtones. Canon Johnson has a perceptive eye — witness his many superb photographs — and a retentive ear. As he recreates the 18 Anglican Churches he visited in the pages of *Global Odyssey* he brings alive the people he met, the people with whom he knelt in worship of our Lord, the men and women of every rank who welcomed him to their common acts of daily living. He witnessed — but perhaps more important, he understood — their failures, their successes, their difficulties and their mistakes, their joy in the simple things of daily living — even amid the complexities of a changing world. And out of it all emerges a picture of a Christian community — around the world — in 80 countries — that has the Bread of Life and is relevant to the problems of this world today. Such is the Anglican Communion that Howard Johnson discovered and has transmitted to the reader of *Global Odyssey*.

● **TWO NEW MOVIES CONCERN THE CHURCH.** Two movies having much to do with the Church have come to the United States. One stars Peter Sellers, the other is produced by Ingmar Bergman — they are both assured of certain box office success.

Many persons will see them as pure entertainment, but this writer feels the Church is made the subject of a public forum. Bergman's *Winter Light* opens with a celebration of the Holy Communion on a certain Sunday in the life of a Lutheran pastor and closes with Vespers. *The New York Times* film critic, Bosley Crowther, has written that a film like this by any other producer "could be a simple commentary on a topical theme." He continues, "But not in a film from Mr. Bergman. He has so often and forcefully shown — and indeed, in his writings and statements he has so candidly proclaimed — that he 'tries to tell the truth about the human condition' on a symbolic and philosophical plane that I feel it is impossible to view this picture as any other than an allegory of the poverty of the human soul."

*Heavens Above*, Boulting Brothers' latest satire on British institutions, takes off after the Church of England.

See them both and ponder.



# *Consultant In Christian Marriage and Family Life*

One of the many forward steps taken by the 1962 Annual Convention was the establishment of the post of Consultant in Christian Marriage and Family Life, effective September 1, 1963. To inaugurate this program the Executive Council has secured the services of Mr. Ralph P. Bridgman, who over many years and in addition to his professional work has been active in church programs for marriage and family life. Mr. Bridgman will have two major responsibilities. First, he will be a consultant to whom the clergy may turn at any time. Second, his office will be open to any couple or individual who may want to talk with him in confidence about a marriage or family problem.

In today's world it is not at all unusual for a married couple, or for young people in love or during engagement, to find themselves confronted with problems that they cannot solve alone, or to be troubled by feelings or conflicts that they are unable to resolve. Many such persons will go to their pastors, and among these some may be referred later to Mr. Bridgman. Others will want to ask Mr. Bridgman directly for exploratory interviews. Some will probably want to work over their problems and feelings in a series of interviews, the purpose of which will be to give persons the self-confidence and peace of mind needed to cope with their difficulties by themselves.

Mr. Bridgman will be neither an administrator nor a public lecturer, nor will he relieve the clergy of any of their responsibilities for marriage and family education and guidance. Rather he will be available to those who wish to make use of his specialized knowledge and skill. By training and experience Mr. Bridgman is well qualified for these responsibilities. A graduate of Harvard College and of Union Theological Seminary, his professional career began with two years teaching of family relationships, group work, and counseling in the Department of Religious Education at Union Seminary. Thereafter he served as director of a community family education program in Philadelphia, instructor in Columbia University, Director of the National Council of Parent Education, Dean of Students at Brooklyn College in New York, and President of Hampton Institute in Virginia. Then followed twelve years as Chief Marriage Counselor at the widely known family court in Toledo, Ohio. While there he also taught undergraduate credit courses in marriage at the University of Toledo, and at the court, workshops for graduate students from several midwest universities. Under the auspices of the Toledo Council of Churches he conducted case study seminars for clergymen, seminars for engaged couples, and marriage preparation classes for high school students. Visits to his work by judges and



*Mr. Ralph P. Bridgman*

counselors from Japan's Family Court System led to his appointment as a United States State Department educational exchange lecturer to their Supreme Court's Research and Training Institute for the country's Family Court Probation Officers and Counselors. This Tokyo assignment he completed last month.

Mrs. Bridgman also has a graduate professional degree, and for the past decade she has been Director of the pre-school groups of the Maumee Valley Country Day School. She has also been active in parent education and in community services to young children, and like her husband, has written for professional journals. For eight years she was instructor in the Toledo Council of Churches' Annual Teacher Training Institute.

Currently Mr. Bridgman is a member of the Committee on Family Life of the National Council of Churches, and an Associate of the Family Life Committee of the National Council of the Episcopal Church. He is a Fellow of the American Association of Marriage Counselors, a Fellow of the American Orthopsychiatric Association, a Fellow of the National Society for Research in Child Development, and a member of the Academy of Certified Social Workers.

This fall the cottage in Black Mountain that for eighteen years has been their vacation retreat became the Bridgmans' permanent home. With their many friends in this area we join in welcoming them to residence in the diocese and to work among us.



**DIOCESE OF WESTERN NORTH CAROLINA  
ASHEVILLE, NORTH CAROLINA**

Office of the Bishop  
46 Macon Avenue

My dear People,

I greet you very shortly after attending the Anglican Congress in Toronto. There, I, with the Reverend James Y. Perry, Jr. and Mr. Bruce Silvis, represented the Diocese of Western North Carolina. The Reverend J. Finley Cooper of this Diocese was the official representative of the Youth for this Province. Other visitors at the Congress from Our Diocese were: The Reverend James M. Hindle, Mrs. M. George Henry, Mrs. James Y. Perry, Jr., Miss "Taffy" Perry, Mr. "Bo" Perry and Mrs. Bruce Silvis. You can see that we had a goodly number of our Diocesan family present.

The great emphasis of the Congress was the MISSION of the Church. During the ten days of the Congress, two great facts were impressed upon me.

First, our forebears had assumed their mission with great diligence. From the small British Isles the Christian Gospel was spread around the world. The Anglican Communion, taking its name from the English, has encompassed the globe and people from all races in all of the continents of the world have been brought into the Christian Church. Present were people of all colors of skin from many varying cultures. They were there because our forebears took seriously their obligation to proclaim the Gospel.

Second, we in our age have the same mission and there is laid upon us an obligation to use all of our powers to fulfill our mission in our age.

During the months of October and November, every member of this Diocese is given a channel through which he can fulfill his mission in his own community. Throughout the Diocese an evangelistic effort is to be made. It may vary from congregation to congregation, but all of us have a part to play. If your congregation has a preaching mission, each of you should attend and see that at least one other person goes with you. If your congregation has a teaching mission, each of you should attend and bring at least one nonchurchman with you. If you have a visiting mission, you are expected to take the training course and prepare yourself for the visiting of those who need the Church.

Prepare, participate and have faith that God will use you in Proclaiming the Christian Gospel. Thus you can fulfill Christ's Mission to the world.

Sincerely,

M. George Henry



# THIS MONTH

• **ST. BARNABAS' CHURCH, MURPHY.** Construction of the new parish house at St. Barnabas', made possible in part by the 1952 All Saints' Memorial Offering of the Episcopal Churchwomen, is nearing completion. The 23 communicants of the St. Barnabas congregation provide many special services for their neighbors, one of which is the annual Vacation Church School for over seventy children. The Rev. Hamilton H. Witter is priest-in-charge and lay leaders such as Mrs. Amy Neeley and Mr. George L. Henry are well known throughout the Diocese.

# OCTOBER



<i>sunday</i>	<i>monday</i>	<i>tuesday</i>	<i>wednesday</i>	<i>thursday</i>	<i>friday</i>	<i>saturday</i>
<b>SEPTEMBER</b> Sun Mon Tue Wed Thu Fri Sat 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30						
		<b>1</b>	<b>2</b>	<b>3</b> 1st Day Sukkoth	<b>4</b>	<b>5</b>
<b>6</b> St. John the Baptist, Upward 11:00 a.m. Lenoir Deanery 3:30 p.m.	<b>7</b> Diocesan Editors, In-the-Oaks 6:00 p.m.	<b>8</b> Bishops of the Fourth Province meet at In-the-Oaks 6:00 p.m.	<b>9</b> Provincial Synod Trinity, Asheville	<b>10</b> Provincial Synod Trinity, Asheville	<b>11</b>	<b>12</b> Columbus Day
<b>13</b> St. Stephen's, Morganton, 9:00 a.m. St. Mary's, Quaker Meadows, 11:00 Marion Deanery 3:30 p.m.	<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>
<b>20</b> St. John's, Haw Creek 11:00 a.m. St. Paul's, Edneyville 7:30 p.m.	<b>21</b> Christ Church, Charlotte 11:00 a.m.	<b>22</b> St. James' Lenoir 7:30 p.m.	<b>23</b> Kanuga Board Meeting	<b>24</b> United Nations Day President's Council Episcopal Churchwomen In-the-Oaks 10:30 a.m.	<b>25</b>	<b>26</b>
<b>27</b> Good Shepherd, Hayesville, 9:00 Messiah, Murphy 11:00 a.m. St. Barnabas', Murphy, 6:30	<b>28</b> Asheville Deanery Crusade begins Preaching Mission St. Paul's, Edneyville	<b>29</b> Asheville Deanery Crusade begins Preaching Mission St. Paul's, Edneyville	<b>30</b> Asheville Deanery Crusade begins Preaching Mission St. Paul's, Edneyville	<b>31</b> Halloween Asheville Deanery Crusade begins Preaching Mission St. Paul's, Edneyville	<b>NOVEMBER</b> Sun Mon Tue Wed Thu Fri Sat 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	

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# THE HIGHLAND CHURCHMAN

NOVEMBER, 1963



REMEMBER the words of the lord jesus,  
how he said,

it is more BLESSED to GIVE  
than to RECEIVE





Publication of  
THE DIOCESE OF  
WESTERN NORTH CAROLINA

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#### ART WORK

The art work on the cover and on pages two and three was designed by Charles Edward Dameron, artist on the staff of the *Asheville Citizen-Times* and a member of Trinity Parish. It is adapted from art work in *Our Prayers and Praise* by Seabury Press. The illustration of St. Paul on page five is by Mary Beth Buchholz, a member of All Souls', Asheville.

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IT IS MORE BLESSED TO GIVE THAN TO RECEIVE. These words of Jesus are recorded in chapter twenty, verse thirty-five of the *Acts of the Apostles*. They are among the most familiar and beloved of the sayings of our Lord. St. Paul quotes this saying as a fitting end to an address urging the Christian citizens of a cosmopolitan and wealthy city to give of their means so that all men might know the Love of Christ.



JESUS' WORDS are Good News for the Christian. He did not speak them as an impossible command. Inspired by our Lord who gave His whole life for us, we are able to give our lives to Him.



OUR LORD gives Himself to us in many ways. He gives His Love to us through persons, through His Church and through the bread and wine of the Holy Communion. We call this way of giving *sacramental giving*. In response to His Love which we have received we may give ourselves to Him in many ways. We may give of ourselves in His service, in acts of kindness and of love. We may give of ourselves by giving our money to further the work of His Church. Our money can be a means of grace in God's hands if we will submit our money to His will and earnestly strive to be worthy sons and daughters. We have received an abundant inheritance from our Heavenly Father; may we live as becomes members of His Family.



LIVING is more joyous than receiving because in the act of giving we become alive and grow as persons.





## How Much Should I Give ?

We who belong to the parishes and missions of the Episcopal Church in Western North Carolina are members of local chapters of the world-wide family of Christ. In our common life together we have received greatly of God's blessings. In response we all want to give our support to the budgets of our churches and our Diocese.

### Our Basic Needs

Our churches have certain basic needs and obligations that must be met from year to year. These include such things as the operation and maintenance of our buildings, salaries for staff, Christian work within the parish and specific obligations to support Christ's work in the Diocese of Western North Carolina and throughout the nation and world.

Last year members of our parishes and missions pledged to provide the funds to meet these basic needs. Many congregations have in the last year built and are building new buildings. We all know that the maintenance of more adequate buildings and the financing of larger programs in the local churches will require larger budgets for the coming year.

However, in addition to meeting the needs of our own parish families, we all want to give to the needs of others. Through our pledge to the Diocese and to the National Council we give to the larger work and missionary efforts of our Church. During this year of 1963 we gave \$144,000.00 to the Diocesan budget. Of this amount, \$38,000.00 went to the National Council. Our Bishop has estimated that our Diocesan family will need at least \$33,000.00 more if we are to continue in 1964 to meet the new challenges with which our Lord confronts us.

### How Much Should Each Person Pledge?

The Church's ministry at the Diocesan and National levels can be enlarged as more and more congregations move toward the goal of giving as much to work outside the parish as they spend on themselves. This goal in turn can be achieved as more and more individuals take seriously their pledges to the church. God has blessed each of us with an abundance of gifts and we all want to respond by giving of our blessings to meet the needs of others. Such a response demands more from the person of average income than an occasional donation of a dollar to the work of the Church. Many families in our Diocese are now tithing — giving at least a tenth of their income to the Church and to charities. To meet the needs of our parishes and to further the missionary work of the whole Church, more of us are called to pledge at least a tenth of our income to our Lord and to His Church.

### Tithing: A Possibility For Everyone

Tithing is not suddenly becoming generous or developing a new virtue. Through the simple act of tithing we are surprised to find that we have some thankful generosity in our systems. Through giving a definite share of our incomes, the first tenth, we are surprised that we do have the means to fulfill our impulse to give.

Strictly interpreted, the tithe is a tenth. However, Christian giving is not in response to a law but to Love and to a Person. Christian giving is not calculated — it is the spontaneous product of devotion and faith to Him who gave and give to us. Our incomes today are so high and our wealth so great that a tithe of a tenth part would seem to many far too little to give to their Lord and their Church.

### The Decision Is Yours!

Before you make your pledge during the Every Member Canvass in your parish or mission, think about your giving. Set aside just fifteen minutes of your time — at a time and place where you won't be interrupted — to reflect on the amount of your own contribution toward the work of the Church. How much did you give last year? Is your giving yet tithing? Does your giving express adequately the sincerity and depth of your Christian discipleship? . . . and "remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive'."





**I**T IS MORE BLESSED TO GIVE THAN TO RECEIVE. These words of Jesus are among the most familiar and beloved of the sayings of our Lord. Yet they do not appear in either of the four Gospels. They are to be found in the *Acts of the Apostles*, chapter twenty, verse thirty-five. St. Paul quotes the saying as a fitting end to his farewell address to the leaders of the church in Ephesus. They are spoken in the context of one of the most touching scenes recorded in the *New Testament*.

Paul and Luke were on their way to Jerusalem, and their ship had put in for a few days in Miletus. Paul sent thirty miles north to Ephesus, asking the leaders of the flourishing church there to come to Miletus for a farewell visit. In his last words to them he reminded these Christian citizens from cosmopolitan and wealthy Ephesus that their role as leaders in an urban situation would not be easy. Ephesus was a racial melting pot, a commercial center and a battlefield of religions. In this city of cross currents of interest and religious loyalties the Christian religion was in danger of losing its identity. Especially threatening were the repeated attacks from the silversmiths who dealt in images of Diana. Certainly these churchmen hoped that Paul would give them renewed courage for their work.

The little group gathered in the market place for Paul's farewell remarks was an eager one. They were overshadowed by the temples of Athena and Apollo. They were surrounded by the typical Hellenistic shops. There amid the distracting cries of the merchants advertising the merits of their merchandise, Paul spoke to them about their common mission. He urged them to give of themselves so that those who worship images, who are in need of Christ, may know his saving Love. He then walked with his friends down the long street connecting the market place with the harbor. There his ship waited with its sails raised and glistening in the warm Mediterranean sun, impatient for the wind to fill them. Paul lifted up his hands in benediction and spoke, "Remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive'."

The little company watched the ship as it moved away through the blue-green waters until they could no longer distinguish the familiar figures of Paul and Luke. Then as they wiped the last surge of tears from their eyes and began their journey homeward, they remembered Paul's parting words and their hearts were filled with a pervading happiness. Happier indeed, they knew, is the man, who like Paul spends his days and nights giving — giving what he has and what he is. How much more blessed is he than the man who, fearful of what the future may bring, spends his days and nights hoarding what few things he can gather in anticipation of disaster.

They returned to Ephesus with a renewed commitment to give of themselves in loving service so that faith in the Lord Jesus might prevail. Today the city of Ephesus is in ruins. But the ruins of Christian churches there, and the many crosses which decorate the tombs in the cemeteries in Ephesus, indicate how complete was the victory of Christianity in the battle for men's loyalties.



## *The Happiness*

Each Sunday we gather for worship in the 23 parishes and 39 missions of our church scattered over Western North Carolina. Most of these stand in the midst of the market places of expanding towns and cities, and we live in the world of mixed loyalties. Also, each week we go forth from our churches and scatter over a world where persuasive advertising confuses our values. We are led to believe that "happy are those who have taken unto themselves the status symbols of the moment." Too, in our world, pagan temples, those of materialism and imperialistic Communism, cast ominous shadows over our lives. In such a time as ours we are thankful for the



## *ness of Giving*

reminder that happiness lies more in giving than receiving, for the good news that "It is more blessed to give than to receive."

One of the ways we may give of ourselves and one of the ways we may know the happiness of giving is through making a pledge of our money to our Church. When we make our pledges we will want to keep in mind three characteristics that have always been distinctive of Christian giving. Whether we are giving of our money or whether we are giving of our time and abilities, Christian giving is responsive, spontaneous and sacramental giving.

### RESPONSIVE GIVING

Christian giving is, first of all, responsive. We can give because we have received. All of us have received God's love, and it is truly blessed to have received His love. However, there is something beyond His love which we must consider. We are to respond to His love. He wants us to do something about what He has given us. He wants us to give of that which we have received. No parent would want to deny his child parental love, but the child remains a child until he responds to it. We do not mature until we respond. The immature person is in constant need of persons to love him. He may be so busy asking for love that he is unable to love. He thinks of love primarily as receiving.

On the other hand, the mature person has found that it is more blessed to give than to receive. For him love is actively expressed in terms of his responsibility for others. God has blessed each of us with an abundance of gifts. May we all respond by giving of our blessings to meet the needs of others.

### SPONTANEOUS GIVING

Christian giving is spontaneous giving. Jesus did not speak the words, "It is more blessed to give than to receive," as an impossible ideal. Inspired by our Lord who gave his whole life for us, we are able to give our whole lives. Not everyone, to be sure, can be an Albert Schweitzer or a Dr. Tom Dooley, but opportunities for giving oneself away surround all of us. Happiness begins when we grasp these opportunities with excitement rather than as a duty or a chore. Christian giving is not a duty, in response to a law. Christian giving is the spontaneous response to the Person of Jesus Christ. Christian giving is not calculated; it is the spontaneous product of devotion and faith to him who has given to us. In our world the needs are so great and the opportunities for giving so close that we want to give spontaneously. All who have discovered within themselves their special gifts will want to give of themselves to others.

### SACRAMENTAL GIVING

Christian giving is sacramental giving. Through the outward and visible signs of our acts of kindness we give to others of the Love which dwells in us. Our Lord gives of himself to us in many ways — through the friendship of persons, through the fellowship of the Church and through the comfortable sacraments of bread and wine and water. In response to his giving we give ourselves to Him in sacramental ways. One such way is through our gifts of money to the Church and to charities.

During the Every Member Canvass in your church, when you give of your money to your Lord and His Church, let your giving be in response to His love. May the outward and visible sign of money which you pledge to the work of the Church at home and throughout the world be a spontaneous and uncalculated gift of yourself. Then you will know the happiness of giving and the truth of his words to us, "It is more blessed to give than to receive."



# DIOCESAN DYNAMO

“The Diocese of Western North Carolina is a dynamo.” These words sparked the imaginations of more than 250 vestry members and clergy who attended seven special stewardship meetings held throughout the Diocese during the month of September. Mr. Henry F. Colton and Mr. Bruce Silvis, Co-Chairmen of the Diocesan Stewardship Program, furthered their analogy illustrating the financial relationship existing between local congregations and the diocesan office. They explained that the Diocesan dynamo can only be a center of God’s Power when parishes and missions allow some of the money which they tend to hold in reserve for their own purposes to be channeled beyond themselves. The Diocese and the National Church can then more adequately be a source of power for larger areas of need.

In his address to the gatherings, the Rt. Rev. M. George Henry, Bishop of Western North Carolina, outlined the many needs of the Diocese that call for more financial support from local congregations. Bishop Henry simply stated, "During the year of 1963 your Diocese did not have sufficient funds to advance. Instead of dividing three mission fields where clergy were trying to serve three churches, only one of these could be divided. The salaries of the Bishop and the Executive Secretary were cut, as well as the car replacement fund for both of them. The allotment for the heat, postage and printing of the Bishop's new office at In-the-Oaks was slightly raised, but the new office expenses are higher than those in our former office. We might continue to list other areas, but this is enough to let you know that this year has been a year when we retreated rather than advanced."

Bishop Henry continued by sharing with the vestry members and clergy the many demands for financial support that come to his office. "There are further calls outside the Diocese that we have had to completely ignore. Sewanee has asked us for a contribution toward the cost of the new chapel. The National Church has asked that we give more toward the cost of the new Episcopal Church Center in New York City. The Episcopal Radio-TV Foundation and the Cuban Refugee Program have asked our help. On these opportunities we have just had to respond, "We can do nothing, now."

"I ask you as Vestrymen," said Bishop Henry, "to seriously consider some of these ideas when in the fall of 1963, you with other vestrymen make your pledge to the Church outside your own congregation. For 1964 let's meet our needs and go forward rather than retreat. In 1964 we will need at least \$33,000.00 more than we have in 1963. Let us determine to meet every opportunity. I look to you to lead your Vestry in increasing its pledge to the Church beyond your parish boundaries."

The Rev. J. Finley Cooper, Chairman of the Department of Promotion, outlined the materials that were available to assist congregations in their Every Member Canvasses. He reminded the Vestries that they are asked to indicate the amount of their Diocesan Pledges by December 10, 1963. Pledges are to be sent to John L. Simmons, Chairman of the Finance Committee, 2 Hilltop Road, Asheville.



*Henry C. Colton speaking to vestries and clergy of the Asheville Deanery. Held at All Souls' Parish, Biltmore, the Stewardship Dinner was one of seven such meetings held in the Diocese during the month of September. The Rev. Finley Cooper, Chairman of the Department of Promotion, and the Rt. Rev. M. George Henry, Bishop of Western North Carolina, are in the background.*

## INCREASES NEEDED FOR 1964

National Council Quota	up	\$ 4,000
Administration of the Diocese	up	2,684
Diocesan Missions	up	10,000
Institutions	up	10,500
Promotion	up	3,000
Christian Education	up	700
Christian Social Relations	up	300
Finance	up	100
Diocesan Expenses: Conventions, Insurance, Meetings	up	1,600

**Total Increase Needed** . . . . . **\$32,884**

## SPECIAL NEEDS

Appalachian School .....	\$20,000
Patterson School Building Program .....	\$20,000
Sewanee Chapel .....	\$18,000
Episcopal Church Center .....	\$10,000
Episcopal Radio-TV Foundation .....	\$ 9,000
Cuban Refugee Relief .....	\$ 5,000



## diocese of western north carolina

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THE RT. REV. M. GEORGE HENRY  
BISHOP

My dear Friends:

Each Fall are we reminded of our responsibility to serve as adequate stewards of the bounty with which we have been blessed. We should be conscious of this all year round, but unfortunately there must be special seasons of emphasis to make us weak human beings newly conscious of Stewardship.

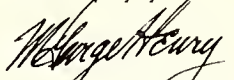
Too often we think of Stewardship as having to do with money. Money is a very small part of it. The one possession that every human being has is his life and this life is not of his own making but is of God's creation. In other words, the whole of life is our Stewardship of that which God has given us. We are given so many hours, days or weeks to live - - what do we do with them? We are given certain intellectual abilities - - what do we do with them? We are given certain physical strengths - - what do we do with them? We are given certain spiritual capabilities - - what do we do with them? We are given certain vocational abilities, from which come money and things - - what do we do with them? We are given certain cultural or historical inheritances - - what do we do with them?

Do we not see that every moment of our lives is involved in the Stewardship of that which is given us? Too few of us recognize that the waste of time is like the person with the one talent who buried it. We might well begin our thought of Stewardship by recognizing that the waste of time is a sin. The misuse of a talent is a failure to live up to God's will - - a sin. Looking inward instead of reaching outward, which is in accordance with God's will, is a sin - - a waste of a human life which God has created.

Now when it comes to money, we are exercising our Stewardship for good or ill in every cent that we spend. Paying rent, buying a house, buying groceries, paying medical expenses, paying taxes, buying a car, making a pledge to the Church - - are all our Stewardship of that which God has given us. The Church asks that we enlarge our vision of Stewardship. It has to do with our whole life. How are we spending our lives?

As a guide, the General Convention of the Episcopal Church has set a tithe as a norm for the giving of the material blessings that have come to us. I would urge every member of our Diocese to seriously consider this norm and strive toward the realization of it in our own lives.

Sincerely yours,

  
M. George Henry

LOYALTY DAY December 10th 1963  
DIOCESE OF WESTERN NORTH CAROLINA



## Payments on Pledges to the Diocese as of September 30, 1963



For Faithfulness. Almighty God, whose loving hand hath given us all that we possess; Grant us grace that we may honour thee with our substance, and remembering the account which we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord. Amen.



PARISHES	1963 pledge	Due to 9/30	Paid
Asheville, Grace	\$ 3,000.00	\$ 2,250.00	\$ 2,250.00
St. Mary's	3,200.00	2,400.00	600.00
St. Matthias'	600.00	450.00	300.00
Trinity	17,000.00	12,750.00	12,750.00
All Souls'	11,016.00	8,262.00	8,262.00
Black Mountain, St. James'	1,234.00	925.50	925.57
Brevard, St. Philips	3,350.00	2,512.50	1,954.28
Canton, St. Andrew's	800.00	600.00	700.00
Flat Rock, St. John's	2,000.00	1,500.00	1,500.00
Fletcher, Calvary	5,000.00	3,750.00	3,336.00
Gastonia, St. Mark's	5,670.00	4,252.00	4,252.50
Hendersonville, St. James'	5,000.00	3,750.00	3,717.80
Hickory, Ascension	5,300.00	3,975.00	3,800.00
Highlands, Incarnation	3,000.00	2,250.00	2,250.00
Lenoir, St. James'	3,060.00	2,295.00	2,395.00
Lincolnton, St. Luke's	2,550.00	1,912.50	1,911.00
Marion, St. John's	3,000.00	2,250.00	1,250.00
Morganton, Grace	7,296.00	5,472.00	4,864.00
Rutherfordton, St. Francis'	3,992.00	2,994.00	2,993.94
Shelby, Redeemer	2,736.00	2,052.00	2,052.00
Tryon, Holy Cross	13,000.00	9,750.00	10,249.99
Waynesville, Grace	3,240.00	2,430.00	2,430.00
Wilkesboro, St. Paul's	1,254.00	940.50	940.50
PARISHES TOTALS	106,298.00	\$ 79,723.50	\$ 75,684.58

### MISSIONS

Arden, Christ School	\$ 220.00	\$ 165.00	\$ 220.00
Asheville, Redeemer	400.00	300.00	400.00
St. George's	2,700.00	2,025.00	225.00
St. John's	1,080.00	810.00	720.00
St. Luke's	350.00	262.50	300.00
Bat Cave, Transfiguration	1,700.00	1,275.00	1,305.00
Beaver Creek, St. Mary's	200.00	150.00	—
Bessemer City, St. Andrew's	180.00	135.00	145.00
Blowing Rock, St. Mary's	1,032.00	774.00	774.00
Boone, St. Luke's	552.00	414.00	414.00
Cartoogechaye, St. John's	200.00	150.00	300.00
Cashiers, Good Shepherd	286.00	214.50	145.00
Cherokee, St. Francis of Assisi	150.00	112.50	150.00
Cullowhee, St. David's	600.00	450.00	450.00
Edneyville, St. Paul's	300.00	225.00	150.00
Franklin, St. Agnes'	1,500.00	1,125.00	1,125.00
St. Cyprian's	114.00	85.50	150.00
Gastonia, All Saints	480.00	360.00	360.00
Hayesville, Good Shepherd	132.00	99.00	88.00
Kings Mountain, Trinity	25.00	18.75	35.00
Legerwood, Chapel of Rest	125.00	93.75	125.00
Lincolnton, Our Saviour	225.00	168.75	169.75
St. Cyprian's	100.00	75.00	75.01
Morganton, St. Mary's	407.04	305.28	305.28
St. Paul's	276.00	207.00	161.00
St. Stephen's	211.20	158.40	158.40
Mount Holly, St. Andrew's	871.20	653.40	508.20
Murphy, Messiah	540.00	405.00	405.00
St. Barnabas'	24.00	18.00	12.00
Newton, Epiphany	1,292.28	969.21	969.19
Penland, Good Shepherd	84.00	63.00	84.00
Rutherfordton, St. Gabriel's	128.00	96.00	99.00
Saluda, Transfiguration	450.00	337.50	345.00
Spruce Pine, Trinity	1,200.00	900.00	900.00
Sylva, St. John's	480.00	360.00	480.00
Tryon, Good Shepherd	200.00	150.00	150.00
Upward, St. John's	90.00	67.50	90.00
Valle Crucis, Holy Cross	300.00	225.00	225.00
MISSIONS TOTALS	\$ 19,204.72	\$ 14,403.54	12,717.83
DIOCESAN TOTAL	\$125,502.72	\$ 94,127.04	\$ 88,402.41